SELECTIONS FROM THE RECORDS OF THE BOMBAY GOVERNMENT.

No XXXIX. (In Two Parts.)—New Series.

PART I.

REPORTS ON THE RESOURCES, &c.

OF THE

DISTRICTS OF NERIAD, MATUR, MONDEH, BEEJAPOOR, DHOLKA, DUNDOOKA, AND GOGO, THE TUPPA OF NAPAR, AND THE KUSBA OF RANPOOR, IN GUZERAT:

ACCOMPANIED BY BRIEF NOTES RELATIVE TO THE CONDITION OF THAT PROVINCE PREVIOUS TO THE CLOSE OF THE LAST CENTURY.

WITH MEMOIRS ON THE DISTRICTS OF

JHALAWAR, KATTYWAR PROPER, MUCHOO KANTA, NOWANUGGUR, GOHELWAR, POORBUNDER, SORUTH, AND HALLAR, IN KATTYWAR;

Accompanied by Miscellaneous Information connected with that Province.

BY THE LATE COLONEL ALEXANDER WALKER.

PART II.

REPORTS OF THE

MEASURES, COMMENCING WITH THE YEAR 1805, ADOPTED, IN CONCERT WITH THE GOVERNMENT, BY THE LATE COLONEL ALEXANDER WALKER; AND SUBSEQUENTLY BY MR. J. P. WILLOUGHBY, POLITICAL AGENT IN KATTYWAR, AND BY HIS SUCCESSORS, FOR THE SUPPRESSION OF FEMALE INFANTICIDE IN THAT PROVINCE.

Compiled and Edited by R. Hughes Thomas, Assistant Secretary, Political Department.

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OF THE

DISTRICTS OF NERIAD, MATUR, MONDEH, BEEJAPOOR, DHOLKA, DUNDOOKA, AND GOGO; THE TUPPA OF NAPAR; AND THE KUSBA OF RANPOOR;

IN THE

PROVINCE OF GUZERAT:

ACCOMPANIED BY

INFORMATION RELATIVE TO THE HABITS, &c. OF THE PEOPLE INHABITING THOSE DISTRICTS;

ALSO

BRIEF NOTES RELATIVE TO THE FORT OF KAIRA; THE CHOUTH OF CAMBAY; THE FORMER CONDITION OF GUZERAT; &c.

BY THE LATE

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 18*th June* 1804, *the* 28*th March* 1805, *and the* 20*th July* 1806.



PROVINCE OF GUZERAT.

REPORT ON THE RESOURCES OF THE DISTRICTS OF NERIAD, MATUR, MONDEH, BEEJAPOOR, DHOLKA, DUNDOOKA, RANPOOR, GOGO, &c.

From Lieutenant Colonel A. WALKER, Resident at Baroda,

To the Honorable J. DUNCAN, President and Governor in Council, Bombay.

Dated the 18*th June* 1804.

HONORABLE SIR,—I have been very anxious to lay before you an account of the circumstances and resources of the Company's late acquisitions in Guzerat from the Peshwa and Gaekwar, but I have been prevented by causes which could not be foreseen, and which, as they are known to you, I need not at present repeat. Some of the reports of the Kaikoons who were employed to inspect the Purgunas have not yet been translated, and others remain unfinished.

These shall be transmitted as soon as possible; but I have anticipated, in my occasional letters in this department, some of the subjects which belong to this inquiry.

I shall, in the mean time, state summarily such information of each Purguna as may be more essentially necessary to enable you, Honorable Sir, to frame a system suitable to the circumstances of these possessions.

NERIAD.

2. The Purguna of Neriad contains about 114,135 beegas of land, of which 69,504 are in cultivation ; 15,142 waste, but arable ; and the remainder either altogether unfit for the purposes of cultivation, or in a state which could not be recovered without great labour and expense.

The proprietory of the land in cultivation and waste is divided into the following shares.

	Beegas.		
Sirkar Zemin, which pays on an average to Government at the rate of Rs. 9 per beega	15,275	0	0
Waste ground, the property also of the Sirkar, but fit for cultivation	15,142	0	0
Ditto ditto, barren, or in the least improvable state	29,489	0	0
Mortgaged and sold, paying no revenue to the Sirkar	13,429	0	0
Paying Salamee at Rs. 1-8-0 per beega	22,951	2	0
*Grasia Wanta.**			
Free land	5,800	0	0
Paying Salamee at Rs. 1 per beega	4,615	0	0
Pusaeeta,† which pays no revenue	7,403	2	0
Wuzeefa,‡ also free land	30	0	0
Total......Beegas	114,135	0	0

This Purguna contains, including the Kusba, thirty-nine villages, and five more under the head of Killedaree, which have been added to it from the neighbouring districts. There are nine Mehwasee villages, which are included in the district of Neriad Proper, and comprised in the above enumeration of its villages. These Mehwasee pay a fixed Jumma under the head of Ghans Dhana,‖ which amounts to Rs. 8,631-37½, exclusive of the Dharala§ Vujara, or the Koolee house-tax, of about Rs. 2,514.

3. The avowed principle for estimating the revenue of Neriad is by the gross produce, of which one-half belongs to the Sirkar, and the other to the Ryut. From the Ryut's share, however, the following deductions are also to be made from every maund of produce :—

To the Sirkar	1¼	seer.
To the Tulatees	0½	„
To the Patels	0¼	„
To the Havildars	0¼	„
	2¼	seers.

There is also an anna received by the Sirkar on every maund for its hire, which would in some measure appear optional, as the Ryuts may decline to pay it, and deliver the grain themselves at Baroda.

The Ryuts pay besides, under the head of Kadoba,¶—

For the first sort of ground	Rs. 2	per beega.
For the second „ „	1	„
For the third „ „	0½	„

But this mode of assessment is not applicable to the Mehwasee villages,

* Divided ; the division or share of Grasias. † A handful ; Pusaipordia, give him a handful. ‡ A gift. ‖ Grain and forage. § An armed man, or a person privileged to carry arms. ¶ Bajree straw.

which pay a certain sum, which varies more or less from year to year, according to circumstances, which commonly depend on the degree of good management, and means in the hands of the Komavisdar to secure or enforce payment.

4. The principal produce of this district consists of tobacco, rice, zinglee, jowaree, bajree, mutt, and kodra. There is likewise a little wheat, and cotton, and different kinds of pulse. The periods of reaping grain are chiefly in February and March ; but the tobacco crop, which is one-third of the produce of the Purguna, lasts from February to April.

5. There are three principal, and nine inferior Desaees in Neriad.

There is one Moozumdar, and three Ameen Patels. The Dustoors of these officers consist of a Sookree, levied in certain proportions from all the villages :—

The Desaee Dustoor from the villages is..............	Rs.	4,200
A proportion of the Dundfooree or fines, estimated at....		1,200
	Rs.	5,400

The Moozumdar Dustoor from the villages is but Rs. 175, and about 20 beegas of Pusaeeta.

The ordinary Patels are thirty-six, and as they are the great agents for settling the Jummabundee, and the chief medium of intercourse between the Komavisdar and the cultivators, they receive a certain allowance for those services. This allowance is in proportion to the assistance they may have afforded, and sometimes amounts to Rs. 6,000. There is no fixed rate for the payment, which is a reward for the trouble they may have taken in the affairs of the Purguna, and is paid to each according to his degree of merit, in respect of which the Komavisdar is the judge.

6. It has been customary to fix the Jummabundee of Neriad about the month of January : after the assessment of each village is fixed, the revenue is received by instalments in each ; and should the Patels fail in performing their engagement, the Sirkar will attach the crop. When the crop is ripe, the Patels ought to apply to the Komavisdar for permission to cut it : on this occasion they give Bhat* security, who must be answerable that the Ryuts shall not privately dispose of the grain, nor reap the produce without leave.

The Patels, on their part, obtain security from the Ryut to pay their just dues before they reap the fruits of their labour.

MATUR.

7. The Purguna of Matur adjoins that of Neriad.

There is no statement or report of this district which hitherto furnished an estimate of its contents in beegas.

* Bunduryeen, or Bard, appointed to compose verses in praise of his Raja or Chief.

This Purguna contains seventy-one villages, including the Kusba, under the following denominations :—

Rastee, or peaceable	35
Mehwas	18
Rastee Mehwas	16
Waste	2
Total villages....	71

Rastee Mehwas implies a middling state of subordination, or a village which is inhabited equally by Koolees and Koolumbees, or wherein a smaller number of Sebundees is required to enforce the collection than in a village thoroughly Mehwas.

There is but little Sirkar Zemin remaining in this Purguna, the greater part having been mortgaged and sold. This alienation has taken place in some cases under the authority of the Sirkar, and in others the Patels and Native officers have assumed a power which they had no right to exercise, in order to relieve their own necessities, or to answer some object of private interest or convenience.

8. The ostensible principle of assessment is the same as in Neriad, and the same deductions are made from the Ryuts' share of the produce. The revenue is paid in silver rupees, and this is supposed to be more for the advantage of both parties than payment in kind.

The Mehwas villages of Matur are subject to the regular operation of the Jummabundee, and are taxed and assessed like the Rastee villages.

9. The Purguna of Matur is reckoned a good grain district. Its principal produce is bajree, mutt, tobacco, and bowta : of these products the most valuable is tobacco. It yields on an average 20 maunds per beega, which is sold on the spot from Rs. 3 to Rs. 3½, and even Rs. 4 per maund.

A beega of ground on which tobacco is cultivated pays to the Sirkar, according to circumstances, at the rate of Rs. 10, Rs. 12, and Rs. 15.

The expense, however, attending the cultivation of tobacco, is considerable, the preparation of the ground alone for this crop amounting to about Rs. 10 a beega.

The Sirkar receives from a beega of bowta from Rs. 3 to Rs. 5 ; bajree and other grains pay at the rate of Rs. 3, Rs. 4, and Rs. 5.

The average produce of these grains is from 19 to 20 maunds per beega.

10. The Jummabundee is generally fixed in the month of January, and the periods of reaping are chiefly in February and March.

The quantum of the Jummabundee is determined by an inspection of last year's accounts, and the produce of the present year.

The work is finished by the Patels, who are the agents of their respective villages, and the Komavisdar. The assessment of each village is paid in money, by instalments : should any Patel fail in performing his agreement, it is customary to attach the crop, and, after satisfying the Sirkar, which is

supposed to be entitled only to one-half of the produce, the other moiety reverts to the cultivators.

As the Patels are bound for the discharge of the revenue to the Sirkar, they take care to obtain from the Ryuts security to indemnify themselves.

A Bhat is the common pledge in either case. It is necessary for the Patels to receive permission from the Komavisdar to cut the crop, and also, after it is reaped, to obtain his leave to carry it home. These are precautions for the security of the revenue, and are had recourse to at two periods, at the fixing of the Jummabundee, and its payment. When the first is agreed on, and appearances are sufficiently in favour of the second, the restraint is removed.

11. There is one principal Desaee, with several inferior, in Matur.

There is one Moozumdar, with five Ameen Patels, seventy-one Tulatees, and seventy-one ordinary Patels.

The Desaeegeeree Dustoor consists of a Sookree from the villages, and a small proportion of the Dundfooree. These together are estimated, *communibus annis*, from Rs. 3,000 to Rs. 3,500.

The Desaee enjoys, besides, 3,200 beegas of Pusaeeta. The Moozumdar receives Rs. 300 from the villages, and holds 25 beegas of Pusaeeta land. There is also a Vera on the villages for the support of the Tulatees, which, according to the state of the villages, varies from Rs. 30 to Rs. 100 each per annum.

The Ameen Patels possess, 100 beegas Pusaeeta, and receive from the Sirkar an Inam, amongst them, of Rs. 500.

The ordinary Patels receive also an Inam, or present, from the villages, of not less than Rs. 25 nor more than Rs. 300 from each.

MONDEH.

12. The Purguna of Mondeh is next to that of Matur, the two Kusbas being only eighteen miles distant.

Its measurement in beegas has not been ascertained ; and it differs little, in its products and customs, from the former district.

Mondeh contains ninety-two villages, viz :—

Rastee	57
Mehwas	24
Rastee Mehwas	5
Waste	6
Total villages	92

13. The Jummabundee is here fixed, and received, in every respect, as in Matur. The assessment of the Mehwas villages is also the same as the Rastee, the Patels of the former appearing, in common with the latter, to settle their Jummabundee.

There are, however, in this Purguna, three Mehwas villages exceptions to this rule. These pay to the Company a fixed Jumma of Rs. 500, and to the Gaekwar Sirkar, under the head of Ghans Dhana, Rs. 3,200, on account of the Mahee Kanta Moolukgeeree, in which they are included.*

14. The principal produce of Mondeh consists of tobacco, mutt, bajree, rice, and bowta. These grains, in the quantity of their produce, and value, are nearly equal: they yield in general 20 maunds per beega, sell from Rs. 3 to Rs. 4 per maund, and pay to the Sirkar Rs. 10, Rs. 12, and Rs. 15, according to the produce, or the rate of the market, which are both, of course, liable to fluctuate. Rice is on an average sold for Rs. 2 per maund. The state of the tobacco culture is the same as in Matur.

15. The duties of the Sirkar in this Purgana are conducted by two Desaees, four Moozumdars, and four Ameen Patels. Each village, however, is provided with its complement of Patels and Tulatees.

These Karbarees have the same Dustoors as in the Purgunas already recited, under the separate heads of Sookree, Dundfooree, and Pusaeeta. They are estimated, from all these sources, at Rs. 3,000 to Rs. 3,500 a year.

16. The Jummabundee is fixed in December. This is determined by the process already described.

The assessment of each village is received by instalments in cash, unless on a failure of payment, when the crop is attached, and the revenue is taken in kind.

The Patels, on obtaining permission from the Komavisdar to reap, present him with a rupee, but the same offering is not required when they are allowed to carry home the crop.

Bhat security from the Patels to the Sirkar, and from the Ryuts to the Patels, is given and accepted here, as in other places.

KAIRA.

17. The fort of Kaira is between Mondeh and Matur. It is in the Purguna of Matur, and the Jageer itself consists of thirty villages, which have been dismembered from the adjoining district.

The territory of Kaira is estimated to contain 9,000 beegas, 3,000 of which is waste ground, 3,200 under cultivation, and the remainder is Inam land, the property of Brahmins, Wanias, Grasias, and Koolees. Of the cultivated land, 2,800 beegas is Sirkar Zemin, or Mahl Kulkuad (heap of grain).

The land uncultivated is supposed to be little more than is required to support the stock of cattle in the district, which is said, in proportion to extent, to be very great.

18. The assessment of this district, and the mode of collection, were

* An arrangement will be made with the Gaekwar Government to transfer this Ghans Dhana to the Company.

regulated by its late possessor, and differ in some respects from the customs of the neighbouring Purgunas.

It was the practice at Kaira to enter into regular engagements with the Ryuts, and the Sirkar land was frequently leased to them, in lots, for a period of years, from three to five. In those engagements, the Ryuts either agreed to pay a fixed sum in cash per beega, or to give half the produce in kind : if they paid in money, security in the usual way was taken beforehand ; if in produce, the shares were divided on the spot.

19. The tax on land in this district is from Rs. 4 to Rs. 12 a beega.

Ginger, saffron, and sugarcane pay at the rate of Rs. 12 per beega, but tobacco only Rs. 8. The common grains are neither different in their kinds, nor in their value, from those of Matur.

The free lands, which are called Baug Maungna (to ask a share), pay notwithstanding a Salamee, which varies, according to the article in cultivation, from Rs. 1 to Rs. 5.

The Mehwasees subject to Kaira are generally Rastee, but one of their villages, which should pay a Jumma of Rs. 300, has contrived for several years to avoid discharging its contribution.

NAPAR.

20. The Tuppa or division of Napar is situated to the southward of Neriad, and distant from it only a few koss.

Napar contains 22,933½ beegas of land, of which 19,445½ are under cultivation, 1,979 waste, but arable, and 1,509 supposed incapable of cultivation, being occupied by houses, tanks, wells, roads, &c. It could not, therefore, be rendered more beneficial to the Sirkar, or the Ryuts, than it is at present.

The division and present state of the above quantity of land will be found under the following heads :—

	Beegas.		
Cultivated ground belonging to the Sirkar	2,914	0	0
Also cultivated, but Gureneea or mortgaged	3,501	2	0
Cultivated, but Vechaneea or sold	4,156	2	0
Ditto, Pusaeeta or Inam	2,833	2	0
Ditto, Grasia Wanta	6,040	0	0
Total in cultivation....Beegas	19,445	2	0
Beegas waste, but capable of improvement	1,979	0	0
Ditto, unfit for cultivation	1,509	0	0
Total......Beegas	22,933	2	0

21. There are but twenty villages in the Tuppa of Napar, of which seven are inhabited by Mehwasees. These Mehwas villages, as well as those lands called Wanta, are subject to a fixed tax or Jumma, under the name of Ghans

Dhana, which is, however, exclusive of the Dharala Vera on the houses of such Koolees as inhabit peaceable villages.

22. The Jummabundee of Napar is determined by comparing the Jumma of former years with the appearance of the produce of the present year. It is accordingly increased or decreased, as the season may have been more or less favourable. On a failure of payment, or of non-performance, on the part of the Ryut, of his agreement, the crop, as is the practice elsewhere, is attached. In this case, it ought to be equally divided between the Sirkar and the Ryut, but the share of the latter is subject to the following deductions :—

From each maund of produce 2¼ seers are appropriated to the Sirkar, and also one anna per maund under the pretext of conveying the produce to the seat of government.

The Ryut, however, may find carriage at his own expense if he prefers it, when the anna is not exacted. Under the head of kerbah, jowaree, or bajree straw (an exaction, however, unknown in other districts), the Sirkar receives for each beega of the best ground Rs. 2, for that of an inferior quality Rs. 1½, and for the waste ground Rs. 1.

23. But this mode of assessment is by no means applicable to the Mehwas villages of Napar, where this class and the Grasias are extremely obstinate and turbulent. The Ghans Dhana of Napar varies from year to year, and is more or less according to the abilities of the officers of Government, or their means of enforcing obedience.

24. The produce of this Tuppa differs little from the rest of the possessions of the Honorable Company in this quarter, and the periods of reaping are the same. Tobacco is the latest crop, and it is not so productive as in Neriad. The ground, in general, of this Tuppa, is not extremely fertile.

25. The Jummabundee is fixed in the month of January, and paid by instalments. The periods of the revenue instalments in Guzerat are, generally, calculated to meet the convenience of the Ryut, and made to fall due about the seasons of reaping. The same securities are taken as in other parts.

26. Since the cession of the Tuppa to the Company, the duties of it have been conducted by one Desaee only. He has received, as a salary, Rs. 125, and a Sookree from each village of Rs. 4 or Rs. 5, agreeably to the circumstances of the place.

27. The port of Dehwan is comprised in the Tuppa of Napar, and, as it is situated on the entrance of the Mahee, it may derive from that circumstance sufficient importance to deserve the attention of Government.

CHOUTH OF CAMBAY.

28. The Chouth of Cambay is a proportion of the revenues, or customs, which admits the appointment of a joint collector with the Nuwab, with the exercise of a certain share of authority, but comprises no territorial possession whatever.

29. These territories lie between the rivers Mahee and Saburmutee, and are contiguous to each other. The Tuppa of Kuree and the Purguna of Beejapoor are both to the westward of the Saburmutee, and towards the northward extremity of Guzerat, which distance, and separation from the rest of our districts, will render their superintendence imperfect, and more difficult to provide for.

TUPPA OF SUMAOOD, IN THE KUREE PURGUNA.

30. The Tuppa of Sumaood, of the Kuree Purguna, consists of twelve villages, of which several are Mehwasee; but as it has hitherto remained under the management of the Komavisdar of Kuree, its rents have been regularly paid, without trouble or expense to the Company.

BEEJAPOOR.

31. The Purguna of Beejapoor is in the same direction, but more distant, and, as has been observed, insulated from the rest of the Company's possessions. There has been no account obtained of the extent of this Purguna in beegas, but it contains, with the Kusba, seventy villages, viz :—

Peaceable	16
Mehwasee	48
Waste, or nearly so	6
Total....	70

In this Purguna extensive tracts of land lie neglected, and in a state that promises little hope of a speedy improvement, having been much of it waste for a period of fifty years. This is imputed to the excesses of the Koolees, and their predatory habits, which require, to restrain them, the annual appearance of a large force.

32. The following customs are generally observed in collecting the revenue of Beejapoor; it is optional with the Komavisdar to receive the revenue in specie or in grain :—

In plentiful seasons, it is to the advantage of both parties to collect in kind, but in those of scarcity this mode is much to the detriment of the Ryuts. The produce, however, in this case, is equally divided, but there is, besides, a general tax throughout the Purguna of Rs. 15 on every plough.

This also varies according to circumstances; as, for instance, in cases when the crop is raised by well-water, the Sirkar only receives one-sixth of the produce, and Rs. 5 on the bucket, or instrument for drawing the water.

33. The mode of assessment is by no means applicable to the Mehwas and Grasia villages. These castes, in this Purguna, are peculiarly obstinate, and never pay either their Salamee or Ghans Dhana unless a force comes against them. It has on this account been usual for the troops employed on

the Moolukgeeree of the Mahee Kanta to take Beejapoor in their progress; and their commander receives a present from the Kómavisdar for his trouble, under the head of a Mezwanee or entertainment. This service was performed for the Company this year, and Kakajee, who commands the forces, received the usual present.

34. The general quality of the soil of Beejapoor is not very good, and its principal produce is mutt, bajree, and jowaree. The latter is in small quantities, and bajree is the most abundant. The periods of reaping commence in November and end of January.

35. It is customary to fix the Jummabundee of this Purguna in August. It is received by instalments, which commence as soon as it is fixed. When any of the Patels fail in their engagements, their property is attached as usual, and all the precautions which have been noticed in the other Purgunas, in respect to obtaining permission to reap and house the crop, and with respect to securities, prevail here in full force. The Bhat is also the common pledge on these occasions.

36. There is one principal Desaee, and eight of an inferior rank in Beejapoor. The managing officer receives, under the head of Sookree, about Rs. 1,000 a year. There is one Moozumdar, and two Ameen Patels. The ordinary Patels and Tulatees are numerous. The fees of the Moozumdar are the same as the Desaee's, or about Rs. 100.

DHOLKA.

37. The Purguna of Dholka is contiguous to Kaira, and to the westward of the Saburmutee. This Purguna is by far the most extensive, and the most important of the Company's possessions in this part of Guzerat.

There is no account of its extent in beegas, nor is it thought that any measurement could easily be effected in its present state.

The Purguna contains two hundred villages, including the town of Dholka, which is one of the largest in Guzerat. These villages may be classed under the following heads :—

Rastee or peaceable, of which three are waste	98
In a middling state of subordination, of which two are waste	51
Mehwasee, of which five are waste............................	51
Total....	200

38. The Mehwas villages are in a state of independence, and pay with difficulty their contribution of Ghans Dhana.

This is obtained, or fixed, by a large military force, or by a negotiation with the Chiefs who are concerned, which generally secures them an abatement. Some of these Chiefs are Grasias of more or less influence, but the Chief of Kounte assumes the title of a Raja, and is said to claim a very high descent.

Each of these Chieftains has a certain number of armed followers, who attend him voluntarily, and subsist on his bounty or on the fruits of their natural plunder.

But the Kounte Raja has in his service a force of two thousand Sebundees, and one hundred and fifty horsemen, who mount guard at his village, and who are engaged to defend his person, or to wage hostilities, like the troops of a sovereign prince.

The village of Kounte is not fortified, but it is in the middle of a jungle, and surrounded by fastnesses. The Kountewalla has under his jurisdiction twenty-four villages, and pays, generally, a Jumma of Rs. 42,723 yearly; but this varies according to circumstances.

The Chief of Ganger is the next most considerable, and is a relation of the former. He has eight villages subject to him, for which he pays the yearly sum of Rs. 15,870. This is a very valuable State, and its protector keeps up a constant force of one thousand men.

It may be remarked that the Grasias of Guzerat are either connected by relationship, or by a community of interests and sentiments, which strongly predisposes them to feel for each other. The authority of Government in this situation must be very imperfect, and we have not, indeed, any right to interfere in the internal administration of these principalities. The legal demands of Government are confined to the Ghans Dhana, and to oblige these men to give security for its payment, and to refrain from disturbing the peace of the country. These are obligations which they seldom perform, and a just cause would never be long wanting for reducing them to a more perfect state of obedience; but a war with the Grasias, or Koolees, would be sanguinary, without being honorable or profitable, and we have peaceable means within our power, for ensuring success, which we shall no doubt adopt in preference.

39. The town of Dholka itself is far from being in a state of complete subordination. It contains a population of fifty or sixty thousand souls, chiefly Musulmans, who are distinguished by the rather reproachful name of Kusbatees. They are described, in the old records of Guzerat, to be a bold and turbulent people, which character they maintain at this day. Some of them can command the services of a considerable number of horsemen, and occasionally hire them out to such of the neighbouring States as require them.

The Kusbatees of Dholka hold almost all the Rastee part of the Purguna in Manootee,* and this has added much to their influence, as well as proved injurious to the public revenue. It would at present be dangerous to make any innovation on this head, or to attempt any considerable improvement, until we are prepared to support the measure by a military force.

The Kusbatees were useful to the Gaekwar Government, as they assisted in securing the revenue, and formed a counterpoise to the Mehwasees. That Government thought it necessary to treat them with great indulgence, and

* A premium on money.

so long as we respect their present privileges we may also expect their services.

40. In this state of affairs, the lands of this district are neither advantageously managed for the interests of the Sirkar nor for those of the Ryuts. The greatest part of the Sirkar Zemin has been sold and mortgaged to the Kusbatees and Grasias. A considerable portion of it is also withheld without any legal right or pretext whatever. There is likewise a great portion of this fine Purguna waste, which appears to have been the case from a remote period.

As the barrier, or frontier, of Kattywar, Dholka possesses a great deal of political importance, and it may be considered as the mart or medium of traffic and intercourse between the two divisions of Guzerat.

41. The Jummabundee of Dholka is fixed, in the same manner as in other districts, by an inspection of the preceding year's accounts, and the produce of the present. It may here be remarked that this annual mode of estimating the revenue in Guzerat is liable to great uncertainty and abuse. It is customary, when the season disappoints the expectations of the parties, to allow for that circumstance; and in all engagements for revenue, there is a proviso made for the effects of war. These accidents, which are styled in the emphatic language of the country "Asmanee Sultanee," are admitted as a justifiable plea for abatement. On the other hand, it is usual with the farmers of revenue, when the season turns out more favourable than it promised at the time of inspection, to lay an additional Vera or tax on the Ryut.

The customary mode is also resorted to in Dholka of attaching the property of the Ryut, and the crop, should he fail in his payments; and in the latter case, besides one-half of the produce, the Sirkar exacts five seers from each maund of grain. In these attachments, however, the implements of labour and husbandry are commonly spared.

42. These remarks are not applicable to the Chieftains of this Purguna, who are in a great degree, as has been noticed, independent of Government. The Mehwasees, according to the term of Murathas, are so powerful in Dholka, that they are nearly on the footing of Moolukgeeree tributaries, and required an annual armament to obtain payment of their Jumma or Ghans Dhana. If the troops were numerous, the harvest ensued immediately, and the contribution was fixed on an increased ratio; if, on the other hand, the force employed was not very strong, a skirmish ensued, which, whatever might be its issue, the resistance was thought honorable to the Mehwas, and after subjecting their country to be pillaged, the affair ended in a composition for more or less, according to circumstances.

43. The periods of reaping are later than in the southern districts, and the cultivation is more laborious. There are three different seasons of cultivation. The first is called Khureef, comprising the season of the rains. The principal articles cultivated during this time are bajree, toor, mutt, ewandy, zinglee, chowla, plaintains, and rice. The second is called Rubee, and comprises the

cold months, when heavy dews prevail. Wheat, barley, koosoomba, tobacco, jowaree, moog, gram, and cotton, are the chief articles cultivated within this period. The third season is called Oonalloo, or the produce of hot weather, when the culture is carried on by means of well-water. Jowaree, sugarcane, huldee, ginger, and a variety of pulse and vegetable products, are reared by this mode. Wheat is the principal product of this Purguna, and is seldom ripe before the latter end of February, or beginning of March. The sugarcane, which is a valuable article, is generally reaped in the month of January; and the plantain, which is also a profitable article, although it produces only once in sixteen months in this country, is ready in October.

Tobacco is a considerable cultivation, and as it belongs to the Rubee crop, it is consequently reaped in the month of February. Huldee (turmeric) is cultivated in June, but it is not fit for use until December, and therefore belongs partly to the Rubee and partly to the Khureef.

44. The following detail will give some idea of the expense attending cultivation, and the division of the produce :—

The preparation of a beega of wheat, bajree, jowaree, and gram, costs on an average from Rs. 6 to Rs. 7. It produces about 18 maunds, if the crop is raised by well-water, valued at Rs. 1 each, and the cultivator pays to the Sirkar at the rate of Rs. 10 per beega. The same articles, raised by the rains, produce but 7 or 8 maunds, and pay to the Sirkar from Rs. 3 to Rs. 4 per beega.

The expense attending a beega of tobacco is not less than Rs. 15, and each may yield 20 maunds, which is commonly sold from Rs 1½ to Rs. 2 per maund. It is accordingly variously taxed, agreeably to the rate of its produce, paying to Government Rs. 10, Rs. 12, Rs. 15, and upwards per beega.

Rice is an article of considerable cultivation in Dholka, and the expense of preparing a beega, excluding seed, is about Rs. 20. It yields about 30 maunds of batty, which sells, fine, on an average at Rs. 1¼ each, but the price of the coarse sort is not more than a rupee; and the Ryut pays to the Sirkar at the rate of Rs. 10 per beega.

The preparation for a beega of sugarcane, and the manufacture of the article, cost Rs. 152. It yields 50 maunds of jagree, valued at Rs. 3 per maund, and is assessed by the Sirkar at Rs. 20 a beega, which leaves only a profit of Rs. 8 to the cultivator.

The expense of cultivating a beega of plantains is about Rs. 50. The value of its produce is estimated at Rs. 100, and it pays a revenue of Rs. 20.

But the above rates of assessment are only applicable to the richest products, and the rest of the lands pay from Rs. 3 to Rs. 4 a beega only. It is evident that these rates are extremely unequal in their operation, and I was disposed to doubt their accuracy; but the Karkoon employed to examine the condition of the Dholka Purguna stated them to be the result of his actual research.

45. The Jummabundee of Dholka Purguna is fixed in the month of January, and received by instalments, which commence in September. The revenue is paid in silver rupees. It is recovered principally at two periods : the first follows the rains, and the second ends in March or April; but it has been usual for a considerable proportion of the revenue of Dholka to lay over until July or August of the ensuing year.

The general quality of the lands in the Purguna is good, and fit for the reception of all grains; but much of it is in a very uncultivated state.

There is no record of the quantity of Sirkar Zemin, but it is notorious that a great proportion of it has been illegally possessed by the Kusbatees of Dholka, and others. The Patels, as in other places, are obliged to satisfy the Sirkar before they are allowed to remove the crop, and require, on their part, the usual securities from the Ryuts, which are in both cases Bhats.

46. The Desaces of the Purguna would appear extinct, at least there is no family at present in possession of that office. The duties of the Desaeeship are performed by three Patels, who receive for their trouble some consideration from the villages, which is said to be paid voluntarily, but the amount of which I have not ascertained. The former fee or salary of the Desaeegeeree was Rs. 7,815, or something less than two per cent. on the Jumma. The Desaee Dustoor of Dholka was seized by the late Futteh Sing Gaekwar, and makes at present a part of the revenue.

There is one Moozumdar in this Purguna, and four Ameen Patels, who receive among them a Sookree from the villages of from Rs. 5 to Rs. 10 on each, agreeably to the circumstances of the place. These officers have also some Pusaeeta, and they receive a small proportion of the fines.

DUNDOOKA.

47. The Purguna of Dundooka is to the southward of Dholka, and adjoining it. This Purguna contains one hundred and three villages and a half; of these one hundred two and a half are Mehwas, and the Kusba of Dundooka comes alone under the description of Rastee. Forty-two and a half villages are under nearly as many independent Grasias; there are waste twenty-six, subject to Limree, or rather depending on it for protection; the same number depend on the Raja of Bhownuggur; and five are Inam. The whole of these villages pay a Jumma or contribution to the Company, but owe no other obedience to the English Government. This contribution is received under three denominations, viz. Chupperbundee, or a tax to defray the expense of hutting the troops; Mahl Raza, for leave to reap and carry home the crop; and Mahl Jufter, or tax under the plea of paying people who are appointed to prevent the grain being removed until the Jummabundee is settled.

48. The Kusba of Dundooka, and the lands cultivated by its inhabitants, comprise all the Company's territory in this Purguna. These lands are estimated at 25,249 beegas.

	Beegas.
The Sirkar Zemin of the Kusba amounts to	12,000
Pusaeeta	6,400
Forcibly or fraudulently withheld	2,000
Occupied by houses	325
Occupied by tanks and rivers	424
Waste, but arable	600
Waste, and very little capable of improvement	600
Beer, or grass lands of the Sirkar	2,000
Grass lands which are public or common	900
Total.... Beegas	25,249

By another account the quantity of ground is stated to be no more than 10,600 beegas, viz :—

For Sirkar Zemin under cultivation	1,200
Pusaeeta	6,400
Sirkar Beer	1,500
Ryuts' Beer	500
Waste	1,000
Total.... Beegas	10,600

The Kusba lands are termed Baug-buttai,* and pay the revenue in produce; the Grasias pay their Jumma and contributions in money.

49. The principal produce of Dundooka consists of wheat, bajree, cotton moog, chunna, and jowaree. In the better cultivated parts, near the Kusba, onions (chiefly garlic) and tobacco are raised.

It is stated that the expense of cultivating a beega of wheat is about Rs. 4⅛, viz :—

For one maund of seed	Rs.	1	0	0
Labour		0	2	0
Revenue		1	0	0
Sundry charges		2	0	0
	Rs.	4	2	0

The produce of a beega of wheat is on an average from 5 to 10 maunds.

The general quality of the soil is inferior to that of Dholka, but the land contiguous to the Kusba is in a tolerably good state of cultivation.

Of the produce the Sirkar receives 6 maunds, the Ryut the remaining 9; this share is, however, subject to the following deductions :—

For Shareka, or a fee for grain measurement	6	0	seers.
For Turufdaree	2	1	"
For Havildaree	4	2	"
Total..	12	3	seers.

* A compound word of two languages, Baug signifying a share, and Buttai or Battay division.

The expense of preparing a beega of chillies is about Rs. 3, and the value of its produce Rs. 6, of which the Sirkar receives one-half.

50. There is but one Desaee to this district, who performs also the duties of Moozumdar. There is only one managing Patel, and one Tulatee, but there are others unemployed. The Dustoors of these officers are derived from the same sources as elsewhere, but the amount of them has not been ascertained.

51. The Jummabundee is fixed in November, and paid by instalments. The usual pledge of a Bhat is the security for its realization, and the precautions observed in the other Purgunas prevail here.

There are but two distinctions of cultivation known in Dundooka, the Khureef and Rubee. In the first, bajree, bunta, ewandy, and zinglee are cultivated; in the second, wheat, gram, and cotton.

52. The Kusba or Sirkar lands of this small district are estimated to be about 8,000 beegas, viz :—

	Beegas.
In cultivation by the Ryuts holding or farming from Sirkar....	5,700
Pusaeeta....	800
Waste....	1,500
Total....Beegas	8,000

This Purguna contains forty-nine villages : of those with the Kusba four are Rastee, and the rest Mehwas. The villages are divided or classed as follows :—

Under separate Chiefs or Grasias, who pay their own Jumma......	22
Kusba Ranpoor, and the three Rastee, subject to the Government, and to the operation of assessment	4
Under Bhownuggur, paying a fixed contribution	9
Under Limree, ditto ditto	9
Under Wudwan Nagness	5
Total villages	49

RANPOOR.

53. As at Dundooka, the Kusba of Ranpoor and the three Rastee villages are the whole of the Company's territory in this district. The remainder is subject to its respective Chiefs, several of whom have forts and troops for their defence.

It appears from the history of Guzerat that the fort of Ranpoor was viewed by the Mogul Government as a military fort of consequence; a considerable force was usually maintained here, which served to overawe Kattywar, and to keep these districts in a state of proper subjection. The same practice was observed by the Murathas; but of late years, with the general decline of their military establishments, this also fell into decay.

54. The revenue of the Government division of this Purguna is received in kind, but the Chiefs and Grasias pay their contributions in money. These last collections are very small, and made under the following heads:—1*st*, Goolal-puttee, which is a recent impost of the Murathas, under the pretence of buying red powder for the celebration of their Hoolee; 2*nd*, Dussera Bhet has the same origin, and is a present exacted on that festival; 3*rd*, Chupperbundee, a tax that has been already described. The principal Rajas have entered into a composition, and pay a fixed sum for the villages they possess, in the following proportions:—

Bhownuggur ....Rs.	661
Limree	1,549
Wudwan	1,033
Total....Rs.	3,243

The inferior Chiefs pay as much under each head distinctly. There is also a collection or tribute received from some villages of the Purguna of Veerumgaum, which adjoins Ranpoor, amounting to Rs. 884-2-0.

55. The same distinction of crops prevails as in Dundooka, and the lands of the Kusba and the Rastee villages are also called Baugbuttai, which refers to the practice of sharing the produce. In apportioning these shares the villages have different rules:—

Bajree, mutt, wheat, gram, and cotton, the produce of the villages of Rajpoor, Dharpempla, and Hanselpoor—one-third of the crop belongs to the Sirkar, and two-thirds to the Ryut.

From such articles as are cultivated near the river, the Sirkar receives, besides the quarter of the produce, Rs. 50 Sookree.

Bajree and zinglee, the produce of the Kusba of Ranpoor, are divided into three equal parts, two of which belong to the Ryuts, and one to the Government.

The Sirkar receives, besides, 1½ seer from each maund of grain of the Ryut's share, under the head of Kharajat or charity. From other grains of the Kusba no Kharajat is received, and only one-third goes to the Sirkar.

The cotton of the Kusba pays a half seer as Kharajat, and one-third of the produce.

The same rule prevails with regard to vegetables and pulse, but without the Kharajat.

It is said that these different customs have their origin in the terms which each village made separately for itself when it submitted to the Muratha Government.

56. The general rate of produce of a beega of wheat in the district of Ranpoor, that is watered from the well, is from 12 to 16 maunds. The produce of a beega of such grains as are raised in the rains does not exceed from 3 to 3½ maunds.

57. There is one Desaee and one Patel, who conduct at present the duties of the Kusba. The receipts of these officers are not known to me.

58. The Jummabundee is fixed in the month of January. At the same time the Mehwasee contributions are determined, and a time fixed for their payment, after which, should it be allowed to expire, they are subject to interest.

GOGO.

59. The Purguna of Gogo is the last of the Company's possessions in this quarter; but, as in Dundooka and Ranpoor, our authority is confined to the town or Kusba.

60. The Purguna of Gogo contains one hundred and forty-eight villages. They are divided under the following rules :—

The Company, including Gogo	3
The Bhownuggur Raja, including Bhownuggur	59
Grasia villages, conducted by the respective Chiefs	86
Total....	148

The Bhownuggur Raja pays a fixed sum or Jumma yearly of Rs. 9,625; the inferior Grasias or Mehwasees pay also a stated revenue.

61. The revenue of the Company's villages is collected in produce, in the following proportions, and is called Baugbuttai, for the same reason as has already been assigned. The gross produce is equally divided between the Sirkar and the cultivator, but one-half of the Sirkar's share goes to the Grasia proprietors. For each Kulsee of grain, the Ryuts pay Rs. 2 to Rs. 4, according to the custom of different villages.

At the village of Karode, the Sirkar receives for a Kulsee of grain Rs. 4, and on Kuppas, or unprepared cotton, a quarter of a rupee per maund. Garden grounds are taxed according to their circumstances. At the village of Ooknik a Kulsee pays only Rs. 2, and every plough Rs. 12. These proportions were settled by the Grasias when they ceded the two villages in question to the Muratha Government.

62. There are two fields of Sirkar Zemin in the environs of Gogo, of ten beegas in extent each. The produce of this land is equally divided between the Sirkar and the Ryut, and the Grasias receive no part of it. Formerly 200 beegas were given in Inam to the Lascars or seafaring people, who inhabit the Kusba of Gogo, and these useful men continue to enjoy the gift free from all demands of revenue; but when they obtain the permission of the Komavisdar to reap, it is customary to pay him one rupee for each field in cultivation. There are 200 beegas also of Sirkar Zemin waste, but capable, for the greater part, of cultivation.

63. The following articles are cultivated in the Purguna of Gogo :—

In *Khureef*.—Bajree, zinglee, moog, black gram, mutt, chowla, kanee,

ewandy, buntee, cotton, and tobacco and rice (a small quantity). Neither of these two lastmentioned articles is cultivated for sale.

In *Rubee.*—Wheat and gram.

In *Oonalloo.*—Jowaree, greens, and sugarcane.

64. The principal periods of reaping are in February and March. The Jummabundee is fixed at the same time as at Ranpoor.

65. There are four Desaees and two Moozumdars in this Purguna. One of the former is the Dewan of the Raja of Bhownuggur, and the whole of these officers are but imperfectly subject to the Company.

66. The district of Gogo is a collection of independent States, the chief of which is the Raja of Bhownuggur. This Raja and the rest are Grasias, but they owe no obedience to each other, unless what they may contract by voluntary engagements. They generally reside in places of difficult access, and some of them have built extensive stone fortifications, which are, however, indifferently provided with cannon, as well as deficient in other means of defence. The Raja of Bhownuggur entertains in his service about seven thousand infantry, and five or six hundred cavalry. Most, if not the whole, of these States pay Moolukgeeree contributions to the Murathas, and to the Nuwab of Joonagur, besides the Jumma or taxes which they paid to the Peshwa, and which have been ceded to the Company. It may easily be conceived that where there are so many claims the authority of this country is divided in a very singular manner; and it would not, perhaps, be an easy matter to point out the paramount power.

Besides these divisions of the land revenue, the Company have a share of the customs of Bhownuggur, and that Raja receives a proportion of those of Gogo. It might be expected that such intermingled interests would produce internal causes of disputes and quarrels; but such is the discretion, or habits of the people, that the respective shares of the parties have been usually collected and quietly accounted for, without any contention. While such an arrangement, however, exists, the interests of neither party can be properly provided for, and the prosperity of the country must be sacrificed.

Gogo was formerly a great commercial mart, and it is still the nursery of the best Native seamen in India. When this port has experienced the protection and encouragement of the Company's Government, it will no doubt revive, and recover its former trade and opulence.

GENERAL OBSERVATIONS.

67. The foregoing sketch comprises the whole of the ceded districts from the Peshwa and the Gaekwar, north of the Nerbudda.

As the revenue year has but just expired in Guzerat, there has not been time to inspect and translate the voluminous Native accounts of the collections. As it will, however, be satisfactory to know whether these possessions will yield the revenue for which they have been ceded, I shall submit the

following comparative statement, taking the districts in the same order in which they appear in the present examination :—

Districts.	Ceded Revenue.			Actual Jumma.		
	Rs.	*qrs.*	*rs.*	*Rs.*	*qrs.*	*rs.*
Neriad..	2,25,000	0	0	2,31,976	0	88
Matur..	1,30,000	0	0	1,34,735	2	0
Mondeh	1,10,000	0	0	1,16,000	0	0
Kaira, including the Tunksal, which has not been employed..	65,000	0	0	42,000	0	0
Beejapoor	1,30,000	0	0	1,42,224	3	0
Napar, and the Chouth of Cambay ..	60,000	0	0	91,000	0	0
Dholka	45,000	0	0	41,300	0	0
Dundooka, Ranpoor, and Gogo ..	1,05,000	0	0	1,22,000	0	0
Total.... Rupees	12,75,000	0	0	12,92,936	1	88

68. From the Gaekwar cessions must also be deducted the value of the Doomalegaum, amounting, probably, in all to half a lakh of rupees.

It appears by this statement that these possessions, with the exception of Dholka and the Doomalegaum, yield a larger revenue than they have been ceded for.

69. Whatever may be the present state of these revenues, it is evident that they are capable of great improvement; and this will follow as the Muratha oppressions have ceased, without even more active exertions in favour of it: although they have only had a short and imperfect specimen of the Company's Government, yet, as the agents have been accountable to us, and the people have not been exposed to the exactions of the Durbar and of the Gaekwar troops, the districts have begun to feel the benefits of protection. When this is confirmed to them, by longer experience, and when they have felt in full force the justice and benevolence of the English Government, these districts must attain a great and rapid degree of prosperity. It will scarce, I believe, be far from the truth to say, that by an easy and laudable operation their revenues may be doubled in four or five years.

This is to be effected by bringing the waste lands into cultivation, and assisting the inhabitants with Tukavee loans for that purpose, at a moderate interest, and by recovering or leasing the Sirkar Zemin which has been either mortgaged or sold without proper authority. As an authentic ground for calculation, we may take the district of Neriad, and the same train of reasoning is applicable to all the others. The waste ground of Neriad fit for cultivation, and the property of the Sirkar, amounts to 15,142 beegas. The quantity sold and mortgaged, at present in a state of cultivation, is 36,380-2 beegas, of which it is supposed that one-half is redeemable ; but taking this only at 15,000, the number of beegas will be 30,142.

If we apply to this number the average rate of assessment, viz. Rs. 9 per beega, it will produce a revenue of Rs. 2,71,278, which is more than the whole of the present landed rental of the Purguna.

The statement of this district presents us with another curious fact, viz. that the greatest portion of the revenue is paid from the Sirkar Zemin, which is little more than a seventh part of the Purguna; and this disproportion prevails everywhere.

70. Whether the Natives have a property in the soil is a question that has been long agitated in India. Without entering at all into that question, I shall state the facts as they relate to Guzerat.

In this country the proprietory possession of land is certainly vested in individuals as well as in the Sirkar. It appears that this right in favour of individuals is derived from two sources, from the sovereign, and from some different state, and probably from the pre-existing constitution, of society. The Grasias and Koolees, who are the aborigines of Guzerat, possess this right in the fullest extent. It is derived to them by hereditary descent from a period of the most remote antiquity, of which there is no record, but is secured to them by universal assent, and is at this day unimpaired in its privileges. This right, which has been maintained by arms, and by an unconquerable sentiment in favour of it, has withstood the revolutions of ages, and outlived the Mahomedan dominion, which did everything in its power to subvert it. The Grasia and Koolee property in the soil is frequently, however, vested in a family, and it required the consent of all the members to a certain degree of consanguinity to enable them to sell or mortgage the estate. Frequently, also, the property is divided into shares, and each individual is, in that case, at liberty to dispose of his own. In the case either of a sale or mortgage, the validity of the act is attested by documents formally executed under the seals or signatures of the parties.

The second kind of private landed property originates in grants from the Mahomedan and Muratha conquerors. These go by the names of Inam, Wuzeefa, and Pusaeeta. The grants from the Mahomedan Princes, and from the Murathas, were confirmed by Sunuds; but many of the former are now said to be lost,—the latter are all forthcoming. What proportion of the land in Guzerat is public property or Sirkar Zemin is not easy to determine, but the quantity has, no doubt, of late years considerably decreased. Besides the alienations made by the Government, the Patels of villages have sold and mortgaged a great quantity of land.

71. The Murathas may be considered in a constant state of warfare with the Grasias and Koolees, and they are not numbered amongst the Ryuts, nor are their lands subject to the regular operation of assessment. In this more restricted view of the subject, Wuzeefa and Inam lands are alone considered as private property. Although the Patels have no right to sell or mortgage any part of their village lands, their acts have been generally confirmed, or submitted to by Government. They are said to have had recourse to these

expedients in order to statisfy exorbitant demands of revenue; and the transaction having been tolerated by those in power who had an interest in the first instance, many motives would arise to prevent it afterwards being rescinded. On selling or mortgaging lands in this predicament, the purchaser, or mortgagee, agrees to pay the Sirkar a certain yearly acknowledgment, called Salamee, which never exceeds Rs. 2 per beega, and is for the most part below this rate. These alienations have also been at times authorised by Government, to supply its temporary necessities, and as, in either case, valuable consideration is given, it would be unjust to deprive the parties of property thus acquired, without some reimbursement.

Under the Muratha government, scrutinies have been instituted, with a view of recovering Sirkar Zemin that has been transferred without authority. It has been customary in those cases to pay the holders, or occupants, two-thirds or three-fourths of the money paid or advanced. This repayment was regulated by circumstances, such as the length of time which the party may have been in possession, the manner in which he came into possession, and the profits or advantages he may have enjoyed during that period.

72. The Ryuts of lands paying Salamee, and of Wuzeefa or Inam, are, generally speaking, better treated than those that pay their assessment to the Sirkar. The proprietors possess the right of assessing the Ryuts, and of leasing their lands to the best advantage. They appear to exercise the same right in this respect as a proprietor in Europe; but their rate of assessment is commonly under that of the Sirkar. It does not appear that the Government interferes in this matter, but it is well understood that in the case of oppression on the one part, or of misdemeanour on the other, either party has a right to complain; and the Ryut, if he dislikes the terms of his landlord, may remove into another district. This is the usual resource, and the whole of the inhabitants of a village, or that part of them which may be aggrieved, whether on private lands, or holding from the Sirkar, will remove into another district, and accept of new lands there, or remain until they receive redress, and have obliged the landholders to accede to their terms. To prevent these emigrations, the Komavisdars sometimes agree amongst themselves not to afford those who quarrel with their landlords any employment within their districts; but it happens, as frequently, that they are ready to take advantage of their ill-treatment, and to avail themselves of their services.

It may be here remarked that even the Ryut or cultivator of Sirkar Zemin has rights by prescription; and to deprive him of the spot which he or his family had long cultivated would be considered as an arbitrary act, unauthorised by law, or custom, which is the same thing: such ejectments therefore seldom happen.

73. There is not, properly speaking, any Ryutee tenures in Guzerat such as are known in Bengal, with the exception of Inam and Wuzeefa, which are in perpetuity, and the Grasia and Koolee lands; the remainder of the soil is let out by the Patels to the Ryuts, or Koolumbees, to be cultivated. The

Jummabundee or assessment is paid by the cultivator to the Patel, and he pays the same to Government or to the Komavisdar.

74. Desaees, Moozumdars, Patels, and Tulatees are the several descriptions of local officers in Guzerat. Their rights and functions are particularly described in my report on the Purguna of Broach.

It is sufficient to observe at present, that the Desaees and Moozumdars represent the Patels and Ryuts. It is their duty to take care of their interests, to keep open to them the channels of justice, and to be careful that they are not oppressed. It is the duty of these officers, likewise, to superintend the improvement of the Purguna, to make what is called Lawnee Abadee (the preparation for sowing), to settle the Jummabundee, and the rates of all other assessments.

The most important rights of the Desaees and Moozumdars consist in exemptions of revenue, and fees, which have been enumerated.

The Patels perform the same duties to their villages as the superior officers do for the district at large; the Tulatees are simply accountants.

75. The term Zumindar frequently occurs in Guzerat, and the Desaees, Moozumdars, Patels, and Tulatees, who are possessed of property, come under this denomination; but there does not appear any class of the description of the Zumindars of Bengal, or who claim the exercise of a separate and independent jurisdiction.

Very few or none of the Zumindars have any Sunuds, which appear to have been lost in the revolutions of Guzerat; such as have purchased their situations from the ancient Zumindars possess writings of transfer from them. The possessions of the Zumindars are hereditary, and they have a right to mortgage them, to sell them, or to dispose of them by will or contract, without the permission of Government. They are commonly reduced to sell and mortgage their lands in consequence of over-assessment.

76. There are no Puttas, or other written leases, granted to the Desaees or Zumindars, by the Governments in Guzerat, neither to the Ryuts nor Koolumbees. The Government leases the districts to the Komavisdar for one, two, three, four, or five years. He makes his agreement with the inhabitants, as has been before described; but in the event of a village within his district being ruined, depopulated, or laid waste, in any of these cases the Komavisdar is at liberty to lease it to any person who will improve it, and this man has, again, the option of parcelling out the uncultivated lands of the village to others, on such terms as the parties may agree on. Written papers are sometimes passed on these occasions; but more frequently the engagement is confirmed by the security of a Bhat. This practice, which is the same, probably, as Putta leases, is in use in Guzerat, but only where villages are ruined, and their lands not productive.

77. A Fazilbundee, or a statement of the crops sown and produced in each month of the year, may be supplied by a reference to the remarks on the Purgunas.

To prepare a table of these circumstances would require a more particular detail; but the following summary will be found generally applicable to the districts to the northward of the Nerbudda :—

In the rainy season jowaree and pulse.

In the month of September the principal produce is chenna.

In October, gangra, kodra, oil seeds, naglee, gour, and coarse rice.

In November, bajree, bowta, and naglee.

In December, moog, mutt, chowlee, wall, ambadiah, saffron, ooreed, toor, tobacco, ginger, and fine rice.

January is not a productive month.

In February, joar, gram, cummin seeds, mustard, errandee, wheat, beans, cotton or kappoos, counter seed, aswon seed, and barley. Vegetables, where there is well-water, are raised all the year round.

78. In Bengal, the Ryuts who pay in cash are called Ryutee, and those who pay in the natural products Khoman.

In Guzerat, such Ryuts as pay in money are called Beegotee, and such as pay in produce Baugbuttai.

The Ryuts pay for the most part in cash, but in a few districts part is received in cash and part in kind; and in others, payments are made according to the agreement of the Ryuts and the Patels with the Komavisdar.

79. In Bengal, their rents are divided into Assul or original, and Abaab or assessed, which is so much per cent. on the Assul.

It is possible, and from circumstances highly probable, that there was formerly a Naikbundee, or ratable table for regulating the rents payable by the Ryuts in each Purguna in Guzerat, but at present there is no standard of this kind.

The greatest part of Guzerat was surveyed, measured, and assessed by Raja Tondool Mull, the same person who performed these offices in Bengal. His work is still extant; but it is needless to observe that it has been entirely disregarded by the Murathas, although it is yet remembered and cherished by many of the inhabitants.

The term Assul seems to have the same meaning with Jummabundee, and Abaab to correspond with Vera or Babut, which are in use at present as revenue distinctions in Guzerat.

80. The mode of collecting the revenue in Guzerat is far from being complex, and it is calculated to expose the dues of Government to few chances. But while this method is easy to the officers of Government, it is proportionally burdensome to the Ryut. The securities which he is obliged to produce for the payment of his rent require to be paid, and even the Patels of his village commute their services for hire at his expense.

For the further security of Government, and to ensure a more prompt payment of the revenue, another class of agents have been established in Guzerat, under the name of Manooteedars. These are usurers, who bind themselves to pay the revenue of a village, or of any number of villages, by a particular time,

which is generally earlier than the regular instalment, and for this advance they charge the Ryut at the rate of twenty-five per cent. I have explained the nature of this system, and its oppressive consequences, in my letter of the 8th of April; but it pervades Guzerat, and prevails in all our Purgunas. It seems to have attained the greatest height in Dholka, where certain individuals or families imagine that they have a kind of hereditary or prescriptive right to Manootee,* which signifies here, in fact, to govern particular villages.

81. The attachment of property, and the application of force, are methods constantly resorted to by the Murathas, where a village is backward or dilatory in paying its revenue.

Fining, and the practice of Tulbanna,† are expedients readily resorted to on the same occasions. These heads make an estimated part of the regular revenue, and they are considered as justifiable means for covering any deficiencies.

The Tulbanna consists of a fine, varying, according to the discretion of the Komavisdar, from Rs. 1 to Rs. 100. If a horseman be sent on this service, he, or as many as are employed, receive provisions for their horses, and half a rupee each for themselves ; if a footman, he receives his food, and half a rupee for Pan Sooparee.

82. The Sayer, or land and transit customs in Guzerat, cannot, considering the natural wealth and extent of the country, be viewed as fertile sources of revenue ; agriculture, although oppressed by so many heavy imposts, and weighed down by the high interest at which the cultivator borrows money, is yet the grand source of the public income. The receipts of customs from the Company's ceded Purgunas may be estimated as follows :—

Dholka ....Rs.	50,000
Neriad..	21,000
Matur	6,300
Mondeh	6,000
Kaira	2,000
Beejapoor	7,700
Dundooka, Ranpoor, and Gogo	10,000
Napar	1,000
Total....Rs.	1,04,000

83. The custom, which prevails in Guzerat, of fixing the Jummabundee or assessment annually, must be a great means of preventing improvement. The land may be considered as let from year to year, and this will have the same operation as short leases, or rather where they are wanting altogether.

84. Some cavalry appear necessary for the collection of the revenues of Guzerat, and to control the unruly part of the inhabitants. This observation is applicable to the territories north of the Nerbudda, but still more so to those beyond the Mahee.

* The word means a premium on money.

† Roze Tulbanna, daily pay or demand.

These duties were performed during the last year by the Gaekwar cavalry; but they were only lent for one year, which has expired, and they are now wanted for the service of their own Government. It will be necessary, therefore, to organise a body of horse in the Company's pay, to maintain the interior order of their districts.

85. The present Sebundee establishments also require to be reformed. The Sebundee is of two kinds,—the Mahal Sebundee, which are two peons for the collection of the revenue, and the Fouj Sebundee, or troops for maintaining the peace of the country. This last description of force was embodied when the regular troops were withdrawn for the Muratha War, and, in its present state, is neither adequate to afford protection nor to enforce obedience.

86. In Guzerat, the same religious distinctions of castes prevail as in other parts of India, but there are political distinctions in this country which seem to be known nowhere else. The Grasias, Koolees, and Bheels* are races of men claiming and exercising peculiar privileges, and living in a separate society. With their institutions we have little acquaintance, but they have their own forms of government, and conduct their communities by their own interior regulations or customs.

Most of these people are thieves by profession, and embrace every opportunity of plundering either public or private property. It is these habits, contrasted with the obsequious character of the rest of the inhabitants, that has given rise to the appellation of Rastee or peaceable, and Mehwas or faithless.

87. In framing a government for our possessions in Guzerat, the character of these turbulent tribes will require particular consideration. They are all armed, and they consider this as one of their distinctive privileges. They are not a collective people, but are scattered in small societies, intermixed with the rest of the inhabitants, and sometimes living in the same villages with them.

Each village has its own Chief, but they are all united by their interests, and a common sentiment. Many of these people have a right to live independent of our Government, on paying a fixed sum or tribute yearly, and all of them will be averse to its introduction over them. To attempt to give them our laws against their will would not, perhaps, be just, and would not answer the purpose. At present we possess their confidence and their respect in a high degree : an attempt forcibly to change their customs would deprive us of their friendship, and if the attempt were unsuccessful, we should, besides their hatred, be despised by them. Notwithstanding these difficulties, which are very great, we must overcome them, otherwise our government in Guzerat will be motley and inefficient.

88. We must, however, be satisfied to reclaim this people from their disorderly habits by gradual measures, and we shall succeed by kindness.

The Grasias, Koolees, and Bheels, are treated by the Murathas as outcastes

* Gras, a mouthful; Keraut, an inhabitant of a forest ; Bheel, an archer.

of society. They confound them all under the disgraceful and reproachful name of Mehwas. They will soon become sensible of a different treatment, and when they perceive the equitable maxims of the Company's Government, they will not be long in seeking its protection. When they perceive the same anxiety to administer justice impartially to a Mehwasee as to any other profession or caste, they will voluntarily put themselves under that Government whose principles assure them of security.

It will much improve this disposition if we forbear from any attempts to increase their revenue. Our first endeavour should be bent to obtain from them acknowledgments in writing, expressive of their submission as subjects to the English Government, and its laws and regulations. It is usual with Grasias to give writings of the kind, and formally to transfer their rights in exchange for protection. Dholera is an example of this, and there are many others in the Purgunas of Gogo and Dundooka.

The extreme misery in which these people live at present will induce them to adopt this measure universally, and by degrees enable us to assimilate them with the mass of the Company's subjects.

The rest of the inhabitants are ready to receive with gratitude any system of law or government which will decently respect their religious prejudices and customs.

89. I have great satisfaction in enclosing, as an Appendix, a report from Mr. Diggle on this subject, and conveying much useful information of the districts under his charge. This information is valuable for its accuracy, and the new light which it throws on an extraordinary society, and it will afford Government a pleasing proof of Mr. Diggle's talents, and attention to improve the public interests in Guzerat.

I should not do justice to that gentleman if I did not avail myself of this opportunity of noticing, to Government, the great share of prudence and judgment with which he discharged several delicate and important trusts which I had confided to his management. These circumstances, and his knowledge of the Murathee language, will no doubt be justly appreciated by Government.

I have the honour to be, &c.

(Signed) A. Walker,
Resident.

Baroda, 18*th June* 1804.

APPENDIX,

ALLUDED TO IN PARAGRAPH 89 OF THE FOREGOING REPORT.

From Mr. H. W. Diggle,
To Lieutenant Colonel A. Walker, Resident at Baroda.

Dated the 10*th May* 1804.

Sir,—In conformity to your instructions, transmitted to me under date 20th January, to report upon the system of civil and criminal judicature which has hitherto prevailed in the districts now under my charge, I have the pleasure to make such remarks as the state of the subject will admit.

It may be necessary to mention the degrees of subjection under which these inhabitants were, during the government of the Peshwa and Gaekwar. They appear two entire distinct races of men,—the Grasias and the Ryuts,—the one almost totally independent, the other looking up to the sovereign for redress of grievances, and support in all emergencies.

Out of one hundred and ninety-four villages of the Dholka Purguna, there are one hundred and thirty-four which would be amenable to the Court, inclusive of the Kusba. In the districts of Dundooka, Ranpoor, and Gogo, the inhabitants of the Kusbas alone are subjects who have been controlled by the chief authority in the country, the residue being entirely the property of Grasias, with the exception of two in the latter Purguna, in which the sovereign has a share.

In a former address to you, I had occasion more particularly to treat on the subject of the privileges and authorities which existed in the former Government over that race of people called Grasias; that considering their present situation towards the Honorable Company, as being the same as it was towards the former Government, they can be considered as nothing less than independent sovereignties, tributary to us, who have never been accustomed to look up to the superior power for protection, nor has that superior power ever considered itself as bound to protect.

Neither does it seem that any consideration or salutary arrangement has ever of late years been planned, to induce this class of people to desire the protecting influence of a sovereign, which has occasioned numerous villages connecting themselves, as it were, together, and placing themselves under different Chiefs, whose good fortune has enabled them to afford assistance in times of need.

In this manner are the little existing distinct Governments formed, and within which all arrangements are framed, and points of justice determined, at their own free will and pleasure.

I may be allowed here to observe, that almost every Grasia's village is in itself a fortification,—there being in the districts of Dundooka, Ranpoor, and Gogo, no less than seven extensive forts, built of stone ; and every smaller village is surrounded by a mud wall, many of them having in the centre a high stone tower. This state of defence they have ever adopted and found requisite, to guard against the attacks of their neighbours ; so little has the sovereign power ever thought it a duty to interfere in their quarrels, unless both parties should agree to have the matter in dispute referred to it, which seldom or never occurs, as the Grasia spirit always inclines them to decide the matter by dint of force, rather than the adoption of more conciliatory measures.

Every Grasia who has under his protection four or five villages styles himself Raja, and his dependents look up to him in all things, and acknowledge no other master.

The distribution of justice in matters of a civil nature in these villages depends entirely upon the will of the head Grasia, whose customs and rules are not guided by anything which bears a resemblance to system. They are to a great degree venal, and their decrees are given either for or against, in proportion to the pecuniary advantages held out by either of the disputants. There are a sect of people called Bhats and Charuns, who universally become their securities for all debts and contracts, and by which means they obtain a livelihood. It is the religious respect and unreasonable devotion and bigotry paid to the opinions of this class of people that render their securities so acceptable, for they generally are extremely poor ; but the idea of a Bhat or Charun sitting in Dhurna is to a Grasia almost a certain instigation to the fulfilment of his engagement, of whatever kind it might be ; but should a Grasia eventually prove stubborn, whether from necessity or inclination, the Bhat or Charun will continue to wound himself in different parts of his body until his life be endangered. When matters have proceeded to such lengths, the debtor naturally unbends, and would rather forfeit his own life than allow that of one of this sect to be sacrificed at his door, although frequent instances have occurred where the lives of women and children have been inhumanly taken, to answer the ends of what they deem justice.

This unreasonable alternative is peculiar to the Grasias alone, and never practised amongst the Ryuts.

These Purgunas have ever been in the hands of Komavisdars, whose residence has been only temporary, and whose interests in the welfare and prosperity of the country were not of such a nature as to conciliate the people, and make them happy, by an impartial and correct administration of justice, but actuated by an exorbitant thirst for gain, and to accumulate as much as possible by fines, which is a chief source of revenue, and which are imposed with little or no consideration to the circumstances of the person fined.

The important trust of administering justice being always in the hands of these farmers of the revenues, whose neglect of everything that offered trouble, without a prospect of emolument, together with a deficiency of system,

whereby the property of individuals would be secured, the subject has become restless and dissatisfied, having no alternative.but to endeavour to forget that he had an injury to be redressed, or an entire removal from the seat of his troubles to a district where he has conceived that a more favourable prospect would open to him.

Such disputes of a civil nature as were brought to a hearing, whether for landed property, debt, relating to caste, &c. were almost universally submitted to arbitration, which form of administration is sometimes resorted to by the Grasias as well as the Ryuts, with this difference, that the former levies from the parties disputing a very small sum, agreeable to their circumstances, which sum is always appropriated to charitable purposes, whilst the Komavisdar always demands one-fourth of the sum which may be awarded by the arbitrators, and which is all appropriated to his (the Komavisdar's) own use, and the person who gains the cause becomes answerable for the payment of this fourth.

During my short residence in this part of Guzerat, I have had sufficient proof of the entire neglect of all rule, regularity, or equity, in the administration of judicial concerns, to be able to observe what a blessing a regular court of justice would be considered by the inhabitants, who would then meet with encouragement to remain fixed in their habitations, and enjoy the fruits of their lands without molestation; whereas heretofore most glaring acts of injustice have been perpetrated by one to another,—the aggressor urged to the act by hatred or revenge towards his neighbour, with little dread of being called to an account for his conduct.

It has never been usual to commit the proceedings of any case to writing, or preserve any record, beyond that of the Komavisdar's Goomasta entering in his Duftur, the benefits that have accrued to him from the decision of any disputed point.

If I may be allowed to say that any system has prevailed, it has been only that of tyranny and oppression.

Crimes of the most heinous and flagitious nature are passed over, with no severer punishment than an insignificant fine.

Amongst the Grasias, it is melancholy to relate the frequency of murders; and it may be said that, instead of endeavour to check the current of such acts of atrocity, a sanction is given to them; for should a Grasia commit murder, robbery, or be guilty of any heinous crime towards his neighbours, he has not to dread the justice of his Chief, to whom if complaint be made by the relations of the deceased, they are told that, as they are the persons aggrieved, they may pursue such measures as they think most likely to ensure satisfaction. With this authority, one murder most commonly leads to another, and the person who commits the horrid act meets with credit instead of disgrace. It is with the same indifference that the life of a fellow-creature is taken as that of any beast of the field.

To exemplify this assertion, permit me to mention the following fact, which

occurred in our district of Gogo at the fort of Bhownuggur, about two years ago. A girl of about the age of ten years was observed towards the dusk of the evening by a Grasia to be alone, and to be possessed of some valuable joys. To provide himself with these valuables, he deprived the child of her life. Her cries were distinguished by her parents, but too late to save her, though they apprehended the murderer, and, in the hopes of having him punished, went before the Raja, who, ascertaining that he was a Grasia, with the utmost indifference told the disconsolate parents that he had done him no injury, and that he had nothing to say to him for the act he had been guilty of, desiring the parents to do as they pleased. They retired, filled with that revengeful spirit so natural to the race, and immediately put an end to the murderer of their child. His remains are interred within thirty yards of my present abode.

In a case of this kind, it is the revenge of the deceased's relations that is dreaded, as that will be satiated by some alternative, and, as I have before said, not the fear of chastisement from a superior.

It is a point of honour amongst Grasias to give protection to the perpetrator of the most vile deed, who has of necessity deserted his village; and at whatever Grasia's feet he may prostrate himself, he is certain of meeting with a comfortable reception, and a maintenance, and no terms will induce them to surrender him, unless a solemn engagement is entered into that he shall be treated with kindness afterwards. The murderer's character is considered as without a blemish, and the friends and parents of the deceased become reconciled to him by the usual ceremony of drinking Kusoomba from each other's hands. That is a sovereign remedy for passionate malignity of all descriptions. Should a man of any other sect, and an inhabitant within a Grasia town, be guilty of murder, robbery, or any other crime, his fate is harder. Although very insufficient to inculcate a due sense of the enormity of a crime, a slight fine compensates for all the injury he may have occasioned to an individual, and thenceforward the guilt of a crime is annulled, and no further expiation necessary to render him acceptable to his associates.

The proceedings in matters criminal have been attended with the greatest cruelties, with a view to the detection of guilt, whereby the innocent often suffer torture; but upon slight suspicion it has been a practice to place a man in the sun, with a large stone on his head, there to remain until a confession be extorted; another of twisting cotton around the fingers, dipping them in oil, and setting fire to them; the infliction of stripes; and many other such dreadful methods.

On these occasions, if it appear that an innocent man has suffered, he is presented with a turban, or some small present, which is deemed adequate to the deprivation of character, and his bodily sufferings.

After the above observations, it may be easily conceived that a race of people thus harassed would gladly receive a regular judicial code, that would so much contribute to their ease.

I must candidly confess a want of sufficient confidence to advance a deter-

mined opinion as to the full extent to which the Judicial Regulations for Salsette, and of Surat and the Attavesee, may be applicable to this part of Guzerat.

The Ryuts are a quiet, tractable race of people, and all judicial process would with ease be executed towards them.

As the Grasias are in their present state, I humbly conceive that it would not be the desire of Government to infringe on their usages, to which they have been ever accustomed; but I have little doubt that, as soon as the salutary effects of a court of justice began to spread, and to be felt by the Ryuts, that it would be the means of inducing the Grasias to avail themselves of the benefits of the new system, that those who have not hitherto ceded their villages, and are consequently at liberty to dispose of them, will gladly take shelter under the wing of a good Government, and then be amenable to their laws. The increase of the Honorable Company's revenues would be great, and the happiness of the people would by degrees be completed.

I am therefore of opinion, that in the first instance those regulations which are declared applicable to Salsette and its dependencies would be preferable, whilst the system is in its infancy, by reason of their being more easy, and their tenor will with less difficulty be made known to the inhabitants; at the same time, I respectfully beg leave to observe that every opportunity should be taken to remark how far any of those for Surat and the Attavesee may be applicable, as experience, acquired by practice, will be able to speak with more ease and certainty as to the good effects which would result than I am at present capable of.

I have the honour to be, &c.

(Signed) H. W. Diggle,
Assistant.

Bhownuggur, 10*th May* 1804.

INFORMATION RELATIVE TO THE FORMER CONDITION OF GUZERAT, &c.

From Lieutenant Colonel A. Walker, Resident at Baroda,
To J. A. Grant, Esq., Secretary to Government, Bombay.

Dated 28*th March* 1805.

Sir,—In addition to my report under date the 18th June last,* I beg you will be pleased to state the following circumstances for the information of the Honorable the Governor in Council.

2. Every information respecting the former system of the country as it respects Government, and the rights of the people as they respect individuals, must prove useful.

Although in the former case the power of the Native Government was not limited by positive rules, or laws, yet its conduct was restrained by customs and forms, which, if they did not prevent oppression, confined its exercise, as in the common sentiment of the people there existed an implied engagement on the part of the Government not to transgress those usages. This, it is true, afforded a precarious and uncertain degree of security, but it commonly sufficed to prevent any general and flagrant act of oppression. This security derived a further support from the interest of the Government, which required that the Ryuts should enjoy some degree of protection, in order to ensure its own revenues.

The Muratha Government seldom inflicted capital punishment, and this was the source of one of its greatest abuses : almost every crime became commutable for money, and fines were considered a regular branch of the revenue.

It is deserving of remark that in all their oppressions, which consisted in raising money without exciting commotion, the Murathas always took care to make the Patels their instruments. It was by their agency that a Jummabundee was fixed, or a Sookree negotiated ; and by a secret understanding they received a proportion of these assessments, as well as, in some cases, a share of the fines.

Although the Native Government was not limited by positive laws, yet it was checked by customs which it was obliged to respect. In many cases, also, the influence of its subjects, and their means or spirit of opposition, controlled in some degree the cupidity of the Gaekwar Government.

This Government was always mistrusted by its subjects. A strong instance of this is to be found in the practice which some of the most powerful districts, particularly that of Dholka, had of requiring yearly of the Gaekwar Government, the security of one of its own servants, that their rights should not be

* Vide pages 3 *et seq*. of this Selection.

violated, and that no more should be exacted than the Jumma which they might have agreed to pay.

3. The administration of justice amongst the Murathas was entirely neglected. Nothing can exceed the confused and indistinct notions which they entertain on this head.

The Komavisdar unites in his own person the judicial and financial powers, but he may delegate the same to other agents; and as he seldom resides in the district himself, he appoints a Karkoon to officiate for him.

There are very few Murathas dispersed through Guzerat, but it seldom happens that the management of a district is entrusted to a Native; a Desaee or a favourite Patel may be allowed a little more power, and permitted even to inflict fines, but a Muratha or a Deccanee controls them.

The authority, however, of the Komavisdar is limited. He is liable to be called to an account by the Sirkar for excessive fines, and is not invested with the power of inflicting the punishment of death.

The Ryuts may in all cases of oppression complain against him, and sometimes they succeed. In all disputes concerning property, either between Government and individuals, or with each other, the Hindoo and Mahomedan law, according to the faith of the parties, ought to direct the decision. In criminal cases, however, such as a breach of the peace, theft, or murder, the will of the Government determines the punishment, which is commonly a fine, imprisonment, or banishment.

In all instances the offending party is required to give security. The multitude and nature of these securities strongly mark the mutual distrust between the Government and its subjects. The securities are six in number,—

I.—Fuel Zamin or Chaloo Zamin, which is security for good behaviour.

II.—Hazar Zamin, or security for personal appearance.

III.—Mahal Zamin, security for money, property, or revenue.

IV.—Lilla Zamin, permanent, literally eternal, security for good behaviour, which is more solemn and binding than Fuel Zamin.

V.—Arr Zamin, or additional security.

VI.—There is a sixth security, which is only had recourse to in extraordinary cases, and is called Ootkhant Ishwar Mahadeo. This is a solemn invocation, in which the Bhat who makes it binds himself for the performance of the engagement. It is supposed to confirm the rest of the securities, but it is seldom exacted unless from the most refractory Mehwasees.

A Bhat is the common pledge or guarantee on all these occasions. Should the person for whom one of this caste has become bound fail in performing his engagement, the Bhat will place himself at his door, and commence a rigid fast; but should this not dispose him to a compliance, the Bhat will proceed to shed his own blood.

Besides these methods for securing permanency to engagements in Guzerat, there is another extraordinary practice for enforcing justice, or for compelling

a compliance with the views of the party. This practice consists in sacrificing a person, commonly an old Bramin woman, the guilt of whose blood, and the consequent curse, cannot be removed, until the wishes of the complainant are satisfied.

Justice, in fine, in Guzerat, is not administered according to the written laws of the several castes, but depends on the will of the person in whose hands the local authority may be placed.

The Natives usually settle their disputes concerning property by a Punchayet, or by arbitration.

4. The districts that have been ceded to the Company in Guzerat differ considerably in their products, and in the state also of their society. These differences are more considerable than could be expected in countries pretty contiguous to each other. From the Nerbudda to Kattywar there may be reckoned three gradations or divisions of territory, and the character of the inhabitants becomes less tractable as they recede from that river. The first division is comprised between the Nerbudda and the Mahee; the second from the Mahee to the Saburmutee; and the third from thence to Limree.

5. Within the second division is comprehended the Company's Purgunas of Neriad, Matur, Mondeh, and Beejapoor, including the Jageer of Kaira, and the Tuppas of Napar and Kuree. Even within these limits there is a variety in the characters of the people, but as the Purgunas extend to the northward, they become more turbulent, and contain a greater mixture of the Koolee or Rajpoot tribes. Neriad, with the exception of a few small villages, is free of this caste, nor are they troublesome in Matur and Mondeh; but the vicinity of these districts to the Koolees and Grasias who inhabit the banks of the Mahee, and against whom the Gaekwar Government sends a periodical force, exposes them to a continual apprehension of danger from their depredations.

The Purguna of Beejapoor is in a more insubordinate state, and contains a great number of Koolees. The proportion of this caste of men to the rest of the inhabitants is small, but it cannot easily be correctly estimated.

From their habits, and perhaps from their poverty, they are formidable to the rest of the society, which, although armed as well as the Koolees, is unable to cope with them, and stands in need of being assisted by a military force.

6. The more interesting of the Company's possessions, and the most insubordinate, are the districts beyond the Saburmutee, and which border on Kattywar, some part of them being included under that name.

7. It has excited surprise that we should find bands of Koolees scattered throughout the most open parts of Guzerat, and still retaining, in a great degree, the manners and habits of a distinct people; but it is still more extraordinary to find existing States of Koolees and Grasias, living in independence, and under a separate Government, making at the same time component parts of our Purgunas. Such is the case at Dundooka, Ranpoor, Gogo, and Dholka. The three former districts are at present almost entirely possessed by Grasias, and a considerable part of the latter is also still in their hands.

These districts were long a part of the Mogul Empire, but it would appear that their subjection was incomplete, and that those conquerors must have accepted a contribution instead of a regular revenue.

8. I am informed that prior to the conquest of the Moguls, the lands of Dholka, or the greater part of them, were the property of the Grasias, and that after that event they were only allowed to retain a fourth share (or nearly that proportion) of the grounds they formerly were lords of. Having thus converted the lands of the Grasias into public property, they were given in trust to Koolumbees, Rajpoots, or to the Grasias themselves, when they were willing to cultivate them on the part of Government. As a reward for their labours, they were allowed a half share of the produce of the lands they thus cultivated. The land left under the Grasias is termed Wanta, that converted into Government property Tulput.

9. During the Mogul Government, the cultivators of the Tulput lands paid half the produce to the Sirkar. To secure this share, the Government usually sent agents to the villages, where the produce was divided with the Ryuts, previously deducting the seed, or the value of it when it was sown, in favour of the cultivator. Instead, however, of this division of the produce, sometimes the collectors of the revenue agreed with the Patels to receive a fixed sum from their villages, but the estimate of the produce was always the basis on which this agreement was made. This method was less vexatious to the Ryut, and as it secured the profits of his labour, it encouraged his industry. During the dynasty of the Moguls, and in the time of Akbar in particular, the improvement of agriculture was promoted by many salutary regulations, but particularly by allowing those who brought waste lands into cultivation to enjoy the produce for a certain number of years.

10. At present the Grasia and Koolee villages, inclusive of the Wanta lands, pay either a fixed Jumma, or they settle for the Jumma with the officers of Government, and repay themselves either by taking the half of the produce or by taxing each beega at a certain rate. The rate is determined by the season, and the nature of the produce. When half the share of the produce is taken it is termed Baugbuttai ; when the beega is taxed, Beegotee.

11. This system of negotiating or settling for the Jummabundee, although extremely prevalent, ought to be abolished whenever it is practicable, and the rents collected directly from the cultivators, or from the hands of the Patels. The Patels are the natural agents of the people, and they are the link that connects them with the Government. Some wealthy Kusbatees, but particularly those of Dholka, have arrogated to themselves a power similar to that which the Grasias possess by inheritance, of settling for the Jumma of the villages under their management.

It may not be superfluous to notice, for the information of the Honorable the Governor in Council, the origin and present state of the Dholka Kusbatees.

12. Previous to the fall of the Mogul Government, the Kusbatees, as

soldiers of fortune who had acquired a competence, settled at Dholka. From their numbers, and warlike character, their influence was great, and they were feared by that predatory race of men, the Kattees.

When the Marathas obtained the supremacy in this part of the country, they were useful to them. At this time, owing to the frequent wars and revolutions in the Government, Guzerat was in a state of anarchy, and the district of Dholka had nearly become an uncultivated waste. The Gaekwar Government was incapable of remedying these disorders, and of restoring the revenue, without the assistance of men of influence in the country, and who had a command of cash.

The Kusbatees on this occasion offered to restore the population of the several villages, on condition that each village which they brought into cultivation should be leased to them for a certain number of years, at a fixed rent. These offers were accepted, and since that time it has been customary to grant leases to the Kusbatees, of those villages which have from time to time become waste.

13. In this conduct the Gaekwar Government perhaps pursued the best expedient in its power; but it went too far, and continued or renewed the leases after they had expired. The public interests and the prosperity of the country would have been more effectually secured, had the leases (when the term for which they had been originally granted was past) been withdrawn, and the villages retained in the hands of Government. By renewing them, a multitude of petty tyrants have been established, and a power acquired the more difficult to be removed, as it has obtained the sanction of time under the continuance of the existing Government.

14. It required, however, to remove this power, a steady administration in the chief Government, a careful selection of servants to carry into execution its intentions, and a force to defend the districts from depredation.

The Company's Government may be supposed to possess the requisite qualifications for forcing their possessions not only in the district of Dholka but on the rest which the Gaekwar Government wanted. The English Government is sensible that its interests are inseparably connected with those of the Ryuts, and its great resources ought to enable it to pursue measures for the promotion of those interests. The system of farming, and thereby of anticipating, the revenues of the country, must be destructive to its interests.

15. After the term of their Puttas or leases had expired, the power and interests of the Kusbatees ought also to have ceased. The Gaekwar Government, however, contrary to good policy, allowed their farmers to take bonds from the Patels for balances of revenue, sometimes obtaining grants of their lands, and even entire villages, for the discharge of those debts. The system of farming was favourable to these encroachments, and the temporary tenant sold the rights of the Government as well as of the Ryut. Villages and lands were in this manner yearly alienated by specific grants, or by mortgages which had nearly the operation of perpetuity. Few of these mortgages were

ever released, and the Company's Government, by steadily prosecuting the object, may assuredly acquire a great accession of revenue.

16. But the agency of Kusbatees and Grasias was necessary for enabling the farmer to realize his revenues speedily, which he was prompted by his own avarice and the necessities of his Government to anticipate.

From these motives the Khalsa villages, which have escaped the Kusbatees and the Grasias, have become subject to another order of men, probably not less oppressive. These are Manooteedars; and as the Kusbatees, again, are frequently security to those Shroffs for their advances, the villages become subject to a double authority. Besides the charge of Manootee, the villages in general maintain a Havildar, or Mehta, belonging to the Manooteedar.

This is merely a general description; but to learn the full extent of this oppressive system, it would be necessary to require a particular report of each village, the state of its lands, its debts, its produce, and the amount payable to Government.

17. The effect of this system must prove pernicious to the administration of justice as well as of the revenue. The management of the property of the district is in the hands of a few men, and consequently its influence. The scale of justice has been for a long time in the hands of these men, and it will be difficult for the Company's officers to enforce at first a judicial system, such as the protection of the people and the honour of Government must both demand.

18. In the collection of the revenue, Government will be also a loser from suffering the agency of Kusbatees and Manooteedars to continue. They give rise to a system of chicanery and of collusion which is disgraceful, but from which they are always gainers, to the injury of the revenue. It is likewise worthy of remark, that the Kusbatees support their influence very much from the number of retainers which they maintain to attend to their interests in the villages, and which at the same time furnish them with funds for maintaining a force, which may at any time be employed against Government. As a means of securing the obedience and gratitude of the Ryut, the details of the collection should be conducted by the Company's servants.

19. As the qualities of the soil and the value of the products of Guzerat are different, these circumstances must of course determine the rate of taxation; but although the rate of revenue per beega differs from various causes, the measurement of land in Guzerat is favourable for forming an exact computation of its value.

It has been stated that the Government has a right to exact the half of the produce of the Khalsa lands, and this is generally done when the amount of the Jumma of a village is not fixed. The produce of lands which are called Maliut forms another exception to this rule of taxation. The grounds on which sugarcane, tobacco, red pepper, and some other articles are cultivated, come under the description of Maliut. The half of the Maliut produce is never taken by Government, but on account of the great expense attending this species of cultivation, and the uncertainty of returns, the revenue is

determined from year to year, and estimated according to circumstances. The rates of taxation per beega depend on the nature of the ground, the produce, and the distance from the village or from a market. The following are the average rates levied per beega on the different products cultivated in the Purguna of Dholka, from which some judgment may be formed on this subject:—

Bowta, bajree, joware	Rs. 3	to	4
Gram	4		
Rice	5	to	10
Sugarcane	10	to	20
Tobacco	8	to	15
Plantains	15	to	20
Vegetables	6	to	8

Alla, or ginger lands, pay in general at the rate of Rs. 18 per beega, and the Salamee of such lands is as high as Rs. 4.

Dangur land pays Rs. 10 a beega, but a Salamee only of Rs. 1¾; red pepper pays on an average Rs. 10 per beega, and Rs. 3-50 reas Salamee; wheat, and most other grains produced by well-water, pay upon an average Rs. 10 per beega, whereas such articles as are reared by periodical rains pay at the rate of Rs. 4, Rs. 5, and Rs. 6 only. The Salamee of such lands is at the rate of Rs. 1¼ per beega.

It is to be understood as a general rule in Guzerat, that lands cultivated by means of well-water are nearly one-half more productive than those that are watered by the yearly monsoon: wheat, for instance, reared by the natural rains, pays at the rate only of Rs. 3, Rs. 3½, and Rs. 4 per beega.

20. The villages subject to the Grasias and Kusbatees also pay half their produce to those Chiefs or proprietors, and, after satisfying the dues of Government, they appropriate the remainder to their own use.

21. The Wanta grounds pay a fixed sum per beega, without any reference to the produce; this is termed Salamee. The Salamee tax varies from half a rupee to a rupee and a quarter, and in some cases it is fixed at Rs. 2. The lands which the Patels have mortgaged commonly pay a Salamee at the same rate as the Wanta lands. When the revenue is levied on Kalee or Kanum lands, by the Beegotee rate, they pay per beega from Rs. 4 to Rs. 6; but if the Baugbuttai method is resorted to, the same grounds would probably yield from Rs. 5 to Rs. 8.

22. In my address to the Honorable the Governor in Council of the 18th June, I stated that no Putta leases were in use in Guzerat, but that there was a form (applicable in certain cases) observed, which was equivalent thereto. I now find that the Putta system is known in this country, and was formerly more prevalent. Waste lands, or lands at a distance from the villages, are generally given in lease for a certain number of years, by the Patels, to any one willing to cultivate them, at a reduced rate of rent per beega. In the same manner, villages that have become waste are granted to the Patels or others in lease, by the Komavisdar or by Government, for a certain term.

The value of the lands in Guzerat is very much determined as they are more or less remote from the villages. On this circumstance depends the labour or expense of cultivation, and the security of the crop, as well as its value.

The inhabitants of Guzerat live entirely in villages, and nowhere in detached houses. There must, from this state of society, exist a great difference in the estimate of land close to a village, and that which is five or six koss from it.

23. In framing either a government or a system of revenue for Guzerat, the condition of the Patels will merit a great deal of consideration. Their offices are hereditary, and in many situations they are with propriety termed Zumindars. The government of the village is conducted by its Patels: it is their duty to collect the revenue payable to Government, to regulate the affairs of the village, and to accommodate, if possible, any disputes which may exist between the inhabitants. The Patels are the agents of their village, and regulate the cultivation of its lands; they possess great influence with the Ryuts, but there are generally one or two of more capacity in each village, who take the lead, and whom Government, as well as the inhabitants, entrust more particularly with the management of their interests. But with all these advantages, the Patels are not the owners and proprietors of the villages,—they are perhaps, strictly, nothing more than managers and accountants. There is, however, some obscurity on this subject.

The only object of the farmers under the Gaekwar Government was to realize the revenue. They were indifferent whether the Patels paid the amount by the sale of the village grounds or by an equitable taxation of the Ryuts depending on them. From this inattention, the Patels of the Khalsa villages have been accustomed to act as owners, and have sold or mortgaged extensive tracts of land.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 28th March 1805.

REPORT ON THE DISTRICTS OF DUNDOOKA, RANPOOR, AND GOGO; THE FORMER CONDITION OF GUZERAT, &c.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable J. DUNCAN, Governor in Council, Bombay.

Dated 20*th July* 1806.

HONORABLE SIR,—In obedience to the commands of your Honorable Board, communicated in Mr. Secretary Warden's letter of the 14th March last, I have the honour respectfully to submit to your consideration my sentiments on the propositions and suggestions contained in the letter from Sir Miguel de Souza, under date the 13th September 1805.

2. Previous, however, to a discussion of the points required by the Secretary's communication, I shall proceed to offer to your Honorable Board a few general remarks on Sir Miguel de Souza's address.

3. When the districts of Dundooka, Ranpoor, and Gogo were delivered over to the government of the Honorable Company, it was my intention to have entrusted them to the management of Sir Miguel de Souza; but it was not until the month of March, when three months only of the revenue year remained, that Sir Miguel de Souza arrived, previous to which, the advanced period of the season had induced me to employ Ramchunder Anund Rao, whose advantageous offers and former acquaintance with the districts recommended him to my choice.

4. The selection of Ramchunder Anund Rao for the second year's management of those districts was the natural consequence of the short period they had remained under his direction for the preceding year. It was necessary that every reasonable indulgence should be given to enable him to realize the balances, when he had made good the Kists due to the Company, and I had every reason to be satisfied with the ability and integrity of this Komavisdar, who brought forth latent sources of revenue, and fairly divided the profits with the Government.

5. Ramchunder Anund Rao had also provided for the Abadee, or tranquillity of the districts, for the succeeding year; and as the affairs of Sir Miguel de Souza did not permit him personally to reside in the districts, I did not think it just or proper to eject Ramchunder Anund Rao, of whose good conduct I had experience, to make room for the Native agency which Sir Miguel's non-residence would have obliged him to have established. If the duties of the districts were not to be personally conducted by Sir Miguel de Souza, it was reasonable that I should prefer the person whose conduct had already afforded satisfaction.

6. From an earnest desire, however, to forward the prosperity of the ports of Gogo and Dholera, by giving that gentleman as extensive a control over the neighbouring countries as circumstances or propriety would permit, the district of Gogo was separated from Ramchunder Anund Rao's charge, and delivered to Sir Miguel de Souza.

7. The difficulties enumerated by Sir Miguel de Souza, in the 15th paragraph of his letter now under consideration, do not appear to have been experienced by Mr. Diggle, in any degree, in his researches into the produce and revenue of Dundooka and Ranpoor. They were certainly no bar to my own inquiries; neither does it appear that the authority or influence of the Company is less respected in these Purgunas than they would be in any other, where the state of society is similar.

8. The system of farming, as has been practised in Dundooka and Ranpoor for the two years Sumvut 1860 and 1861 (A. D. 1803-04 and 1804-05), has differed only in name from the principle of the Kucha system, while it afforded more complete security for the revenue, by the agents of Government superintending the proceedings of the farmer, and by providing for the production of the original accounts of the Purgunas.

The farmer was also prohibited from any violent exertion of authority; no fine could be levied above Rs. 100 in value; and by an express article in the agreement, the establishment of the Company's Court of Adawlut was provided for, whenever that measure should be thought necessary.

9. The 16th paragraph of Sir Miguel de Souza's letter involves subjects which require considerable attention, and previous inquiry: much valuable information may be collected by research, when judiciously directed; but even if the accounts for the past forty years were forthcoming, it may be doubtful whether the information they might be able to yield, would tend much to the increase of the Company's revenue.

10. From every inquiry which I have made, I do not find that these districts, under the former Government, ever yielded the amount they now do; the power of the Murathas over the Grasias has continually increased since the conquest of Guzerat, and, with that power, they have managed also to increase their exactions on the Jumma which the Grasias pay. Although the increase is sufficient to prove the fact, yet it is, upon the whole, extremely trifling. The Jumma payable to Government is still but a very small part of the produce of the villages, and, although bearing the name of Jumma, will be found to approach more to the nature of a tribute, or Peshkush. The term Jumma is in the same sense applied to the Moolukgeeree revenue, which the Peshwa's and Gaekwar's Governments receive from Kattywar. In its meaning, however, it is different from the assessable revenue which Government receive from Ryutee or Rastee villages. The Grasia's Jumma is a sum which is paid without Government having either the right, or the means, of ascertaining the produce, or of examining the revenue funds of the possession producing the Jumma.

11. To assume the Jumma of former years, therefore, as the criterion of the revenues of the present day, would require a sacrifice of the increase, in many instances, for the partial advantages which a few cases would yield.

12. The public inquiry which Sir Miguel de Souza recommends, in order to ascertain the right and title of the Chieftains of Limree, Bhownuggur, and Wudwan to the villages which they hold in this Purguna, should not be precipitated ; it should be pursued with caution and discretion, and should rather result from opportunity than bear the appearance of premeditation.

13. It is not by exciting the fears and jealousy of the Chieftains of Kattywar, or inferior Grasias, who may hold possessions under the paramount sovereignty of the Company, that the revenues of the British Government will be increased. Neither is it among these Chieftains, and in such a state of society as Kattywar exhibits, that we can ever expect to find less ambition, or desire to acquire possessions, when weakness affords the opportunity, than in other countries.

14. That these Rajas may have acquired many of their present possessions by violence or oppression may be probable ; but an inquiry into original rights will in most cases rest upon conquest or superior power.

15. The tendency of such an inquiry would be to alarm and raise the jealousy of every Chieftain or Grasia, with whom the Company may have either a near or remote connection.

16. Possession is acknowledged to be the best right to property until a better is produced. This sentiment is a quotation by memory from Mr. Lew's pamphlet, which treats of the introduction of the system of permanent leases into Bengal, and appears to have been acted upon in that province. An adherence to this maxim in the present instance will save a great deal of unnecessary litigation, and will tend to bury in oblivion all obsolete claims, a maintenance or revival of which would produce much uneasiness.

17. It does not appear to me that the Company's interests would suffer by foregoing this inquiry. By reference to the statement of the component parts of the Jumma of Dundooka, Ranpoor, and Gogo, the sums respectively paid by the Chieftains of Limree, Bhownuggur, and Wudwan are exhibited.

18. Your Honorable Board are fully aware of the distinction between the Jumma payable by these Grasia Chieftains, and the revenue derivable from those lands over which the Company have an undivided and undisputed sovereignty. The former approaches to the nature of a Peshkush or tribute, and a Grasia's income might vary more or less, without affecting the amount of the Jumma which he paid, unless in cases of an extreme nature. An increase to this Jumma has been often made, but it has been done by the force of superior power. Of this the twenty-nine villages in the Dundooka Purguna, belonging to the Raja of Limree, afford an example : for these he formerly, in the year 1845, paid only Rs. 8,000, and they now yield between Rs. 14,000 and Rs. 15,000. Again, for nearly an equal number of villages, held in the same Purguna by the Raja of Bhownuggur, only Rs. 1,139½ are paid.

19. The inequality and difference in the amount paid will show that the Jumma payable by these Chieftains has been fixed without reference to the relative proportion of income which each possesses, and that the comparative disproportion between the Jumma payable by different Grasias can never be adduced as an argument to increase or diminish their respective quotas of revenue.

20. An investigation into the fees and perquisites of Moozumdars, Desaees, &c. would be useful : although these offices are, by the custom of the country, in a manner hereditary, they are still offices of the Government, and it would not appear to be any violation of justice were all obnoxious or oppressive fees, perquisites, and Dustoors, abolished, and an honorable and fair salary assigned in lieu. In the introduction of this reform into these offices, however, it is not what our Government conceive to be justice which should guide our conduct, but the usages, and the established opinion of the country, which have been confirmed by prescription.

21. Every opportunity may be fairly taken to propose the alternative of a salary in lieu of such sources of emolument as may appear vexatious, or which may create a divided authority, and a local influence, which in some cases must be prejudicial to the interests of Government. I am convinced that by pursuing this progressive reform coolly, and with due perseverance, every object of the Company's Government may be quietly attained.

22. In a general view of the subject, these local officers have been established for the security of Government, and as a convenient medium of communication with the inhabitants. It would be improper to raise these new men to too great a height, but it will ever be for the public good to maintain them in a state of comfort and respectability.

23. Although the son or nearest relation usually succeeds to the office of his father, yet he would appear to be removable by Government. The Peshkush levied from the Desaees was a component part of the Mogul revenue, as the Nuzurana was under the Muratha Government.

Under both Governments, the office was called Khidmut, a term which in nowise implies an independent office; and accordingly, in the Ahmedabad records, instances of removal by the Government will be found.

24. As far as relates to the Purgunas of Dundooka and Ranpoor, I have reason to suppose that Sir Miguel de Souza has been misinformed in respect to the right to the situations of Desaee and Moozumdar. The Desaee of Dundooka is a Koonbee resident at Patre, named Nathoobhaee, but Bhugwandas and his son Hureebhaee were his fully empowered agents.

25. The Moozumdar of Veerumgaum has the real claim to the Moozumdaree of Dundooka; but Bhugwandas paid the regular Nuzurana to the Sirkar, and received the Sunud appointing him to that situation. Both Bhugwandas and his son Hureebhaee are now dead, and their offices are exercised by Kurna Sunker, the agent of the two former persons, on behalf of the wives, who are still living.

26. I have been unable to ascertain, Honorable Sir, that there are any

exiled or expelled descendants of the former possessors of the local offices in Dundooka and Ranpoor, wandering in banishment. Even, however, should there be any of these people, it would probably not be within the power of the Honorable Company to afford them relief, or to admit their pretensions to offices which are only tolerated, and not formally allowed as hereditary employments.

27. In the early part of this address, I have submitted my reasons for continuing to Ramchunder Anund Rao the management of the districts of Dundooka and Ranpoor. With his general management of the districts, the regularity of his accounts, and his punctuality in the payment of his Kists, I have also every reason to be satisfied.

28. I am also enabled, by a personal interview with Dajebha, the person alluded to by Sir Miguel de Souza, to correct the impression which that gentleman has received, of a quarrel between him and his relation Ramchunder Anund Rao. It would appear that a separation, which their interests required, and the subsequent residence of Dajebha at Bhownuggur, had occasioned a report of the disagreement, of which Sir Miguel de Souza must have heard.

29. In respect to the claim of Kamul Desaee, I am unable to offer any opinion; but Buxoo Patel had never exercised his office for many years previous to the cession of the district to the Company.

30. When the Honorable Company assumed the government of these districts, Buxoo Patel came to Baroda, in hopes of being restored to his situation. He was followed, however, by a very considerable number of the inhabitants of Dundooka, who petitioned against his restoration. An investigation was instituted, on the result of which it did not appear to me advisable that the claim of Buxoo Patel could be immediately complied with, and I thought it preferable to defer a final decision on his case until the matter could be more minutely investigated.

31. In the mean while, Buxoo Patel was permitted to proceed to enjoy his estates and lands, but not to exercise any authority. After some time he at last went to his village, where he has since remained, and I have not understood that the matter has since been re-agitated.

32. In the subsequent part of Sir Miguel de Souza's letter, the picture he has drawn of the state of society in Dundooka and Ranpoor is in general accurate and correct. That the more powerful Chieftains of that unhappy country have increased their possessions by fraud, artifice, or violence, is a fact which may be very easily credited.

33. It is not, however, among the Chieftains alone of the western part of Guzerat that this disregard of justice prevails. It is reasonable to suppose that the moral principle is not stronger among the inferior classes of the inhabitants of that country than it is among their superiors. If the Honorable Company are desirous of securing the Grasia proprietors of villages from the oppressions of their more powerful neighbours, it may be but just to prevent the commission of those acts by which the latter may justify or palliate their encroachments.

34. In reality, one of the principal causes of the crimes and disorders of Kattywar arises from the vast number of petty independent jurisdictions which have been established in that country. It might be proved from reason and experience, that the condition of the country can never be much improved until these inconsiderable authorities are incorporated with the larger States.

35. I have been induced to express these sentiments from the opinion which Sir Miguel de Souza's letter seems to convey, that the Grasia proprietors of villages or small portions of land are objects of peculiar compassion. If the question were more closely examined, it would probably appear that this description of people is not more entitled to commiseration and protection from their more powerful neighbours than the husbandmen, Ryuts, and others are, from the Grasia proprietors of villages on which they may be dependent.

36. The complaints of violence and oppression are mutual, from the Raja down to the Ryut. The inference which I wish to draw from these general observations is, that it is not by any partial protection to any particular description of people that the humane views of the Company will ever be realized. It is not from any measures taken in their favour alone that the Grasia proprietors of villages must expect permanent protection; they must look forward to the result of a steady and assiduous administration of justice, to effect a radical and gradual improvement in the state of society in general. It is not until then that the rights of property are ascertained, acknowledged, and secured.

37. The progress of improvement must be gradual;—some time must elapse before the manners of ages can be altered, or the prejudices of education overcome.

38. These general observations were scarcely necessary* to impress upon the Honorable the Governor in Council the necessity of relying upon the effect of the gradual progress of civilization for the establishment of any essential improvement in the revenues of the country, or amelioration in the state of society.

39. In the 17th paragraph of his letter, Sir Miguel de Souza recommends an inquiry into the real amount of the revenues of those Purgunas. This inquiry naturally belongs to the province of the Collector to prosecute; and if there is any information required in addition to the valuable and judicious collections which Mr. Diggle has already acquired, it may naturally be expected from that gentleman's zeal, ability, and research.

40. In the letter already referred to, under date the 18th June 1804, I had the honour to forward a statement of the revenues from Dundooka, Ranpoor, and Gogo. In considering the possibility of an increase to this revenue, it will be necessary to refer to the Jumma only. The other sources of revenue, arising from Mahl Juftee, Mahl Ruza, Chupperbundee, fines, &c. are too vague, uncertain, and trifling, to cause any considerable increase to the

* Vide pages 16 to 21 of this Selection.

revenue; neither could it be attempted without prejudice to the Company's interests, in increasing imposts which are already sufficiently vexatious.

41. In respect to the Jumma which these districts yield, it must be observed that it does not vary according to the produce. It will even appear, I have reason to think, that this Jumma was originally determined by a stipulation, or agreement, with the Mogul and Muratha conquerors.

42. Villages of equal value may pay a Jumma very disproportionate to each other, as has already been instanced in regard to the villages which are respectively held by the Rajas of Bhownuggur and Limree.

43. The increase did not depend upon the ability to pay a revenue, so much as on the power of the Komavisdar. If the Komavisdar or farmer had troops sufficient, he could impose more severe terms on the Grasia proprietors; and the Government reaped the benefits of the additional Jumma in succeeding years, by making the collections of the past year the criterion by which the collections of the current year were to be made.

44. It is a curious fact, that in the receipts which the authorities of Dundooka, Ranpoor, and Gogo, pass to the Grasias for the Jumna, the sum is not expressed.

45. It may, however, be presumed, that the demands of Government were not always quietly acquiesced in. The owners of the villages being Rajpoots by caste, they were ever ready to appeal to arms; and no increase to revenue could be made without the demand being supported by a military force. As the payment of this force consumed the profits of his employment, the Mamlutdar generally accepted a compromise, which, if delayed, might gratify revenge, but not satisfy avarice.

46. Owing to these causes, the more powerful Grasias have prevented any exorbitant increase to their respective quotas of Jumma, and these quotas have, from the same causes, varied in their proportion, according to the power the Grasias possessed of resisting the encroachment of the farmer or Komavisdar.

47. The circumstances represented in the 20th and 21st paragraphs of Sir Miguel's letter may be generally admitted; but the intermixture of authorities, and the relaxation of government, will be found to have existed long before the Murathas possessed any power in this country.

48. In the 18th paragraph it is stated, that as the Honorable Company got the cession of the districts of Dundooka, Ranpoor, and Gogo, they are to all intents and purposes the lords and sovereigns thereof.

49. This proposition must be received with some limitation. Antecedent to the Musulman conquest, we know little of these districts; but during the course of the ages which they remained under that dominion, they appear to exhibit the same heterogeneous and discordant state as at this day: for at least the last hundred years they have been without unity in their government, and show only a collection of petty authorities, each offering to view an *imperium in imperio*.

From every information which has reached me, it would appear that the different Chieftains of Kattywar have maintained, under the different revolutions of the government of this country, the same character, and the same degree of personal independence.

50. Except in the payment of their Jummabundee, the Chiefs, such as Rajas, Rawuls, Thakoors, and Grasias, were in possession and exercise of every interior right of sovereignty.

51. The different Chieftains throughout Kattywar bear the designation of Raja, Rana, Rawul, Thakoor, Bhoomian, and Rawut. The title of Raja is applicable to the head of the family only: he must be independent,—that is, not pay Jumma or tribute to another of his family. The tribute payable to the Mogul or the Murathas does not affect the independence of his character.

52. Jam, the Raja of Nowanuggur, takes precedence of the rest, and does not rise from his seat on receiving a visit, nor does he return the compliment of a Salàam. The address of a Raja runs "Maharaja Raja Shree."

The Chieftains of Nowanuggur, Porebunder, and Drangdra, are properly Rajas; but many others are commonly acknowledged by the Chieftains of Kattywar as Rajas: among those who are Rajas by courtesy are the Chieftains of Moorvee, Bhownuggur, Wudwan, Limree, and others.

53. The origin of the title of Rana, which is nowise inferior to that of Raja, cannot be satisfactorily traced.

54. The title which follows next in gradation is that of Rawul, and is the most appropriate designation of the Chieftain of Bhownuggur, a distinction which his ancestors assumed on receiving some assistance or services from the Rawul of Dongurpoor. His address runs "Rawul Shree Wukut Sing Syee."

The sons of Rajas, Ranas, and Rawuls, bear the appellation of Kooer (prince), and their sons the designation of Thakoor, provided they have succeeded to an estate. The sons of a Thakoor are also called Kooer, during their father's life; on his death the eldest becomes a Thakoor, and the others Bhoomians and Grasias.

55. Thakoor, the next gradation after Rawul in the titles used by the Kattywar Chieftains, is applied to all those who are not powerful enough to assume and use the title of Raja, or who are the heads of distinct but inferior branches of a family. To the head of the family, Thakoors owe a feudal submission, exemplified in the payment of a tribute, sending a horse, or the performance of service. In their own possessions, Thakoors are, however, as independent as Rajas.

56. Bhoomian is applied to all possessors of landed property, who are not Rajas or Thakoors, of which they are the inferior gradation. We have generally called them Grasias, in consequence of their being the ancient hereditary proprietors of the portion of territory they possess, in which sense the word "Gras" is used in Kattywar, and is equivalent to "Asul" or "Kuddeem."

57. Rawut is a title of honour, originally bestowed by the Raja, and signifies valiant, and is hereditary in the family of the original possessor.

58. The powers of these several ranks may be illustrated in the present condition of the authority of the Bhownuggur Raja, and of his situation in the Purguna of Gogo. The power of life and death, and the administration of justice within their respective villages, are possessed by all, and it was never thought necessary to make any reference to the authority of the superior Government, residing at the Kusba of the Purguna, in order to obtain leave for the punishment of, or to avert the effects of having punished, a criminal or disobedient Ryut.

59. And also, in the event of a crime against Government being committed, it was usual to demand of the Grasia, whose Ryut might have committed the act, that he should take the necessary measures for punishing the same.

60. In respect to exterior relations, they appear to have exercised the same freedom. The external interests of such petty States could not have extended far, and may be supposed confined in great measure to their own neighbourhood; but they enjoyed the right of peace and war with each other; they formed such connections as might be necessary for the extension and security of their commerce; they built fortifications, and maintained troops. Nor does it appear that any of the States to whom they paid tribute ever interfered in their transactions, whether foreign or domestic, so long as they were not inimical to themselves.

61. It is generally admitted that the payment of a tribute does not deprive the tributary of his independence. The cession of the Peshwa could not annihilate the rights and privileges which others possessed. The extent of his rights consisted in a revenue derivable from the different landholders; and unless in the measures which were necessary to ensure the collection of this revenue, the Peshwa's Amuldars did not exercise any authority. within the Purgunas of Dundooka, Ranpoor, and Gogo, in the villages which belonged to the Grasias.

62. If further proof is necessary to establish the point of the independent privilege of the Grasia proprietors, the information communicated by Bhugwandas, the Desaee of Dundooka, (forming one of the enclosures in Mr. Warden's letter of the 18th April 1806,) may be quoted with some propriety.

63. Bhugwandas states that the district of Dundooka fell to the share of the Peshwa, but that the Grasias continued in the free enjoyment of their territories and possessions, and every privilege and prerogative, subject to a small contribution, as an acknowledgment to the Government they were under.

It may not be improper here to remark, that it was upon this information from Bhugwandas that the Honorable Company accepted the cession of Dholera, and hoisted the British colours as sovereigns, within the Purguna of Dundooka, which then stood exactly in the same relative state to the Peshwa as it now does to the Honorable Company.

64. The inadequacy of language to express, without a long previous circumlocution, the precise connection existing between the chief or subordinate

members of a Grasia family, or between the Grasia proprietors of ground, and the Government to which they are tributary, has occasioned the general use of the terms feudal connection, or feudal submission.

65. Although the term feudal, as applied to describe the connection of the Kattywar States, is not strictly descriptive of that connection, yet it will be found convenient to continue it. But the idea of military service is so closely united with all feudal tenures, and feudal possessions being considered as benefices proceeding from the sovereign, the use of the foregoing term is apt to convey incorrect ideas of the family, and political subordination of the Grasias of Guzerat.

66. A unity of interests, or family affection, will frequently or generally induce the subordinate members of the same family to unite in defence of the Chief. The submission which the Grasia owes to superior States, as for instance those of the Gaekwar or Peshwa, is still less of a feudal nature: he did not acquire his possession on condition of paying his Jumma; the Jumma was an imposition long posterior to his possession, and imposed by violence.

67. To this circumstance must be imputed the readiness with which this singular people avail themselves of every evasion to avoid the payment of the tribute, and the necessity of frequently resorting to force, to enforce the payment.

68. With their hereditary possessions, also, they receive a variety of seigneurial rights and privileges. The Grasia proprietors of villages assign lands to Rajpoots and others, for military service in the defence of themselves and property; they call for the services of all the artificers of the village whenever they require them; they possess the right to all trees which may fall down, although the produce may belong to the tenant who occupies the grounds; fees are paid to them for permission to contract a marriage, and some collections are made on the birth of their children; they abate and increase the revenues they derive from their Ryuts at their own pleasure.

69. Hence it would appear that the Purgunas of Dundooka, Ranpoor, and Gogo, and even Dholka, comprehend, exclusively of the Honorable Company's Sirkar or assessable lands, a variety of lordships.

70. The foregoing detail will have exhibited some of the seigneurial rights and privileges which the Grasia Chieftains possess; but they are still, I conceive, but imperfectly known to the Company's Government. They vary in many cases, and are more or less extensive, and, in most instances, the Chiefs are possessed of the exercise of sovereign power.

71. Whether the privileges claimed by the whole body of Grasias, or the aggrandisement of particular families, have arisen from successful ambition, from a long line of ancestors, from the Sunuds of Mahomedan Princes, or from the written grants or silent acquiescence of the Murathas, the validity of their rights is equally to be respected. It is probable that the seigneurial claims and privileges of the Grasias may be derived from all the sources here enumerated.

72. Parallel examples of this complicated and divided state of authority

may be traced, not only in the former state of Europe, but in the present state of Germany.

73. Five hundred years ago, England itself exhibited instances of the same tenacity for the rights and privileges of their forefathers as the Grasias do at this day; and the reply of the Earl of Warrenne to the Commissioners of Edward I., who summoned him to produce the titles to his estates, is exactly what might be expected from an independent Grasia.

74. From the state of comparative independence in which we find the Grasias of these Purgunas placed, it is evident that we must in vain expect immediately to receive from them the submission of subjects, which is equally incompatible with their situation and personal feelings.

75. In general corroboration of the principles disclosed in the course of this address, I have the honour to enclose a paper drawn out from the verbal communication of Amrut Lall, a man who for thirty years was an Agent and Vukeel of the Peshwa's Sirsubah of Ahmedabad, in the management of the revenue. To the experience of Amrut Lall I might add the general sentiment of the country, and of every Native of experience with whom I have conversed upon this subject.

76. The opinions of Pinguel Sing Charun, whom I have on a former occasion had cause to mention as a man of extensive local information of the customs of his country, might be quoted, if he might not be supposed, in his evidence, to be partial to the cause of his countrymen—an objection to which the information of Amrut Lall is not liable.

77. I have also the honour to forward a translation of an extract of a work compiled by Ali Mahomed Khan, a Native of Ahmedabad, who held the office of Dewan of the Subah, during the administration of Moobaruz-ool-Moolk, in the year of the Hijree 1136 (A. D. 1723).

This date is prior to the establishment of the Murathas in Guzerat, and will serve to show the actual state of the power of the Subadars in this country, in respect to the Zumindars, or, as we have been in the habit of denominating them, the Grasias of Guzerat.

78. It may be necessary to observe, that by the term Grasia I do not mean the predatory incendiaries who infest the southern districts, but a more respectable description of people, who inhabit the northern and western parts of Guzerat, under that denomination, and are in the hereditary possession of landed property and seigneurial rights.

79. The observations which I have had the honour to submit in this letter are the result of my inquiries into the state of the cessions which we have received from the Peshwa. In the course of these inquiries I have found much to doubt; I have therefore endeavoured to confine myself to a recital of such facts as the country, or my information, could afford evidence for.

80. I must confess, however, that the result is far from being satisfactory to myself. I am confident we have yet much to learn concerning the nature, institutions, policy, and rights of the people, with whom we have so recently

become acquainted. A violation of any of these will disgust those whom we now seek to conciliate, implicate the justice and reputation of the Company's Government, and throw things back into a worse state of barbarism than that in which they are at present.

81. It would, however, be extremely desirable to dissolve these discordant authorities, and to consolidate all the inferior separate jurisdictions under the Company's power.

82. The present state of society is inimical to the extension of the Company's jurisdiction, and I see the necessity of effecting a reform in it, before these men will become habituated to obedience and justice. But the measures necessary to secure these results are no less difficult than desirable, and I should betray the confidence of the Honorable the Governor in Council if I offered any hopes of success within a short period.

83. There is probably nothing so difficult to eradicate from the human mind as ideas of right, which originate in the soil.

84. Another great obstacle to the improvement of the Grasias is their want of habits of industry: among them no profession is honorable but that of arms, and no life desirable but that of indolence.

85. Although a reform in this state of society is difficult, let us hope that it is practicable: every motive of honour and humanity call on the British Government to effect it, but the gradual though certain operation of time must be trusted to, to produce permanent effects.

86. A more enlarged and more general intercourse with the people should be encouraged; the communication between the local European authorities and the Natives should be frequent and unrestrained,—the extension and diffusion of European agency comprises, in short, the only effectual means for improving the condition of this people, and of establishing the Company's Government over them. Military detachments also might, if judiciously posted and commanded, have their benefit.

87. It must be by the authority of example rather than by precept, or any speculative instruction, that success must be hoped for, in altering the sentiments and habits, which the Grasia imbibes from his infancy. At present he is insensible to the comforts of life, because, as he has never enjoyed them in security, he has been at no pains to acquire them.

88. Every expedient, therefore, for the improvement of the Grasias, should be combined with plans for producing an attachment to the peaceable arts; and the example of Bhownuggur may inspire the Company with well founded hopes that success is attainable. Unless this combination is observed, it is not difficult to predict that any effort to reconcile them to our Government will fail; and in this event, by a natural result, recourse to force must follow.

89. But instead of this wasteful and unprofitable system, the Honorable Company's Government will prefer one founded on a just consideration of the uncultivated state of the Grasias. The formation of such a system will,

however, require much previous research, and more knowledge of the state of property, and of the people, than we at present possess.

90. The collection of the requisite information cannot be better entrusted than to the local authorities of the district. I would suggest that this information should comprehend a descriptive account of the people, of the produce, and of the proprietory rights of the country. Besides a general account of the local institutions of the Grasias, it should comprise a particular account of the claims, customs, rules of inheritance, &c. of every family or individual; and of every usage dissimilar or peculiar to these extraordinary tribes. This account would of course include the state of property and of revenue. The statistical accounts which have of late been published in Europe contain very good examples for the collection of this information.

91. The progress of impending events will naturally tend to assist in procuring a stock of information, on which the British Government may proceed to form a system for the gradual introduction of equal laws, the annihilation of discordant authority, and general improvement of society.

I have the honour to be, with the greatest respect,
Honorable Sir,
(Signed) A. WALKER,
Resident.

Baroda, 20th July 1806.

No. 1.—*Verbal Information relative to the state of Guzerat, communicated by* AMRUT LALL, *Agent and Vukeel for near thirty years on behalf of the Peshwa's Subah of Ahmedabad.*

Previous to the arrival of the Murathas in Guzerat, the government of the country was managed by the Subadars of Guzerat, appointed by the Court of Delhi.

The power of the Subahs was supported by a large army, which was generally quartered at Ahmedabad, and the city and the country immediately surrounding it was Khalsa, or under the immediate management of the royal servants, and the superior authority of the Subah was acknowledged from Songur to Dwarka, and the borders of Malwa, and his authority was supported by Thanas at different places.

Notwithstanding that the authority of Government was maintained by Thanas, or bodies of troops, in different places, yet the whole extent of the country was intersected by the possessions of the original Rajas, Rajpoots, Koolees, and Grasias, who all bore the general name of Zumindars under the Mogul Government.

The nature of the subjection of these people to the power of the Moguls was much the same as it is at present to the Murathas. They maintained the same independence in which they now are, from the time of the Emperor Akbar, by whom they were permitted to retain their former privileges.

The revenue which was derivable from them, or their villages, was a fixed and settled sum, but whether this was originally fixed by a valuation of the produce, and an equivalent portion assigned as the share of Government, or whether each proprietor obtained the best terms he was able, Amrut Lall is unable to state; but the latter is, in general opinion, the mode in which the assessments were originally made.

The collection of the revenue, however, from the Zumindars, always appears to have been necessary to be supported by a force.

Some years previous to Sumvut 1812 (A. D. 1755), the incursions of the Murathas into Guzerat had been annually repeated under Pillajee and Damajee Gaekwar, Bajee Rao, and others; and although they obtained possession of Baroda and some other places, their establishment should be reckoned from the fall of Ahmedabad in the above year.

Their former incursions had been conducted with various success: they were generally predatory expeditions, in which plunder was the object; and although a Chouth had been conceded to the different parties by agreement with the authorities of the former Government, still the levy of it depended upon the extent of the Muratha power.

Ahmedabad was governed, at the time of its capture by the Peshwa and Gaekwar, by Kumal-ood-deen Khan Babee. It was defended with obstinacy for some time, until the Khan, finding himself unable to cope with the Murathas, surrendered the fort on condition of receiving the Purgunas of Rhadunpoor, Puttun, Bisanuggur, Burnuggur, and Keralloo; he was also left in possession of Kaira, which fort was built by his brother Khan Dooran Khan.

When Ahmedabad had fallen, the country was then divided between the Peshwa and the Gaekwar. The produce of the city was divided equally, as was the authority; the Purgunas, including the collections from the Zumindars, were divided according to their respective value; each being acknowledged by the other as independent in their respective districts.

In the year Sumvut 1820 (A. D. 1763), Damajee dispossessed the children of Kumal-ood-deen of Puttun, Bisanuggur, Burnuggur, Keralloo, and Kaira, but permitted them to retain possession of Sinee-Rhadunpoor, which his descendants hold to this day.

During the contest for the supremacy of Guzerat between the Mogul and Muratha powers, the Zumindars acted an indifferent part, and paid with equal facility their revenue or Jumma to every person who possessed the local authority in the district: neither Moguls nor Murathas interfered in their internal policy, and during the Muratha Government they appear to have continued to possess the same rights and privileges, and to be nearly in the same state as they were in the time of Akbar.

During the period of fifty-one years since the fall of Ahmedabad (great part of which has been passed by Amrut Lall in close connection with the Governments of the Peshwa and the Gaekwar), the events which have occurred are familiar to him, and he is unable to trace any innovation in respect to these villages, or the possessions which are holden by the Grasias, except the gradual increase to their Jummas imposed by the arms and violence of the Murathas.

In consequence of this tendency to increase their exactions, the power of the Muratha Government has been continually increasing over the Mehwasee part of Guzerat. The Zumindar of Atursoomba was completely conquered by Futteh Sing, and his Thana has since been occupied by the Gaekwar troops.

The revenues of Guzerat have considerably advanced since the time of the Moguls. The Purgunas immediately around Ahmedabad (called Duskrohie), within 10 koss, which formerly yielded only Rs. 75,000, now yield Rs. 1,25,000, although population and cultivation are much decreased.

The Peshwa's rights in the Purguna of Gogo consist only in a Jumma derivable from the Grasia villages, which, except in this acknowledgment, are in the perfect possession of all their rights and privileges, and subject to their respective proprietors in all other matters.

Gogo is a division of Gohelwar, anciently (about A. D. 1236) possessed by a family of the Gohel tribe of Rajpoots, the seat of whose sovereignty was the island of Perim. Sehore is a Talooka of Gohelwar.

In process of time, when the power of the Gohel Rajas declined, their Gadee was successively removed to Gogo, and from Gogo to Sehore, and they dwindled down to Zumindars of Sehore. Still, however, Sehore, being the seat of the Gadee, retained an extended superiority over the Bhyad villages, or villages held by the descendants of the same family.

The town of Gogo, which, as a port under the Moguls, was subject to Cambay, soon assumed the name of Bareh, which is synonymous with "Bunder," except that it generally implies having some portion of landed territory, or produce of some landed source, independent of the bunder, attached to it.

Hence Gogo, from having several of the neighbouring villages paying Jummabundee to it, acquired the name of Gogo Bareh, and has extended to the number which it has now acquired.

When the division of Guzerat took place, the *Bareh* of Gogo fell to the Peshwa, and the Moolukgeeree Jummabundee of Sehore and its Bhyad fell to the Gaekwar.

The villages of the Gogo Bareh principally belong to the Gohel Rajpoots, who are all branches of the Bhownuggur family. Whenever the Jumma of the villages paying to Gogo came in a course of adjustment, the Raja settled for them all together; thus preserving his family influence, and preventing encroachments, which the farmers are as anxious to make as the Grasias to prevent.

The term Bhyad, which implies brotherhood, points out the connection which the villages of that denomination have with Bhownuggur, or, more properly speaking, with the Gadee of Sehore. They are Bhoomias, and independent within their possessions; but the Bhownuggur Raja claims the family superiority, in virtue of which he settles for their Jummabundee.

(Signed) A. WALKER,
Resident.

No. 2.—*Translate of an Extract of a Work entitled Mirâti Ahmedabadee, compiled by* ALI MAHOMED KHAN, *Dewan of the Subah of Ahmedabad, who held the Office of Dewan during the administration of* MUBARUZ-OOL-MOOLK, *in the year A. H.* 1136 *(A. D.* 1723).

SIRKARS CONNECTED OR DEPENDENT (MUZAFUT) ON THE COUNTRY OF GUZERAT, BESIDES THE DISTRICTS PAYING REGULAR REVENUE (BAJOKHERAJ), SUBJECT TO THE SUBAH OF AHMEDABAD.

From the time that the Emperor Akbar conquered the country of Guzerat from the Sultan Moozuffer II., the countries which the Zumindars held in their possession were retained in the same state.

There are sixteen Sirkars, of which nine are immediately governed from Ahmedabad, and seven are dependent upon the Zumindars. Of these, take away two Sirkars, viz. Surat and Ramnuggur, the latter belonging to the Zumindar, fourteen Sirkars remain, in nine of which the Mootsudees, Ameens, Foujdars, and Tehsildars, exercise their duties according to their respective regulations.

These nine Sirkars are,—1, Ahmedabad; 2, Baroda; 3, Broach; 4, Nandod; 5, Champaneer; 6, Godra; 7, Puttun; 8, Soruth; 9, Islamnuggur, otherwise called Nowanuggur, which was subdued by Alumgeer, and afterwards again fell into the possession of the Zumindar of Jam.

Rajpeepla, Nowanuggur, Bariah, Bherai, Rana Bhao, Chayeh, Mohun, Sher Mandvee, and other Zumindarees, both great and small, in this Subah, which are in the confirmed possession of Zumindars, known by the name of Grasias, Koolees, Kattees, Jhuts, Jhareejas, Pakheers, Koreishes, Rathores, and others, such as the Aheers, Mukwanehs, &c. are comprehended within the nine Sirkars, and, from the time of the subjugation of this country, they have remained in the enjoyment of the places dependent upon their own Zumindarees.

The Sirkar of Dongurpoor, &c.—In the reign of Feroksir an imperial mandate was issued to the following purport, "that relying upon the constant fidelity of the Maha Ranasing Ramsing, Rana of Oodeypoor, the Purgunas of Dongurpoor and Banswalleh were conferred upon him."

Dongurpoor is a dependency of the Rawul Ramsing Zumindar ; and Banswalleh is a dependency of Kurul Zumindar. The latter is between Guzerat and Malwa ; and the Subadar of Oojein also causes his authority to be respected there. The Rawul Ramsing, according to a royal Sunud, is honoured with a Munrub of 1,000 men and 1,000 horse, and the Mahl aforesaid produces in Dams one crore and sixty lakhs, and is assigned for the Jageer of the Rawul, and he is appointed to guard the roads to Malwa.

Sirkar of Kutch, otherwise entitled Sulimanuggur.—The Zumindar was Rao Desul, but at this time his son Rao Lukput. The Zumindar is honoured with a Khilat and Firman from the imperial court. This Sirkar is between Guzerat and the Subah of Thutta, the Subadar of which causes his authority to be respected in some of the Mahls.

Sirkar of Serohee.—A Talooka of Akheraj, Zumindar, now occupied by his son. From the time of the administration of Guzerat by the Nuwab Ghirut Khan, the Naib of the Prince Dora Sheks, this Sirkar has not been subject to Government (nâ rujoá). This Sirkar is between Jodhpoor and Guzerat, and is subject to the Maharaja of Jodhpoor.

Sirkar of Soonth, in the neighbourhood of the Sirkar of Godra, belonged to the Zumindar Pruthee Sing, and now belongs to his son.

SIRKARS, MAHLS, AND VILLAGES PAYING PESHKUSH ON ACCOUNT OF THE COUNTRIES OF THE ZUMINDARS.

The origin of the Peshkush is this :—Asa, the Chief of the tribes of Koolees, joined by the whole of the Zumindars, in the time of the Sultan Ahmed Guzeratee, erected the head of rebellion and disturbance. They were, however, punished, and driven from their retreats, and the servants of the king were established in every place.

In consequence of being thus completely dispossessed of their habitations, that band of unbelievers, being hopeless, began to infest the roads and villages with their depredations. Anarchy increased, confusion prevailed, the decay of cultivation became visible, and the Ryuts were distressed. Those whose duty it was to advise, in their foresight put an end to these calamities, and exacted, from the Zumindar of every village, security to discontinue his opposition.

Three parts of the land of each village, under the denomination of Tulput, were acknowledged as the property of the king, and one portion was given to the Zumindars, under the denomination of Banta (or Wanta), and they were engaged to furnish guards and protection to their own villages, and were to hold themselves in readiness for the service of the king, whenever called

upon. As these people, without paying obedience to the prince, did not see it possible to establish themselves, they attended to make their submission, and engaged to pay the Sirkar a Salamee (fee) from their Banta. From this time, Salamee and Peshkush became established against them.

Some of the Zumindars, such as the Zumindars of Huldherwas, Ghorasur (Mehwas villages of Mondeh), Atursoomba, Mandvee, and others, were converted to Islamism, and made the Taboods, and provided for the defence of their own Talookas, and their possessions were conferred upon them by the imperial court, for the encouragement of the faith, but they consenting to pay the imperial Peshkush. From other principal Zumindars, over whom the hand of conquest did not extend, the levy of a yearly Peshkush was exacted as follows:—Six Sirkars, paying Peshkush according to the register of the same,—Sirkars of Banswalleh, Soonth, Dongurpoor, Serohee, Sulimanuggur, and Ramnuggur.

MAHLS OF SIRKARS WHICH BELONG TO ZUMINDARS OF CONSEQUENCE.

The Mahls of Rajpeepla, Ali, Jabooa, Loonawara; the Zumindars of Bariah; of Champania Keroja, Beejanuggur, otherwise called Heft Polich; the Zumindars of Edur, Chayeh, and Porebunder; Danta, Phangir, Sher Mandvee, Futtehpoor, Bansda in the Surat Sirkar, Chowrasee, in the Surat Sirkar, and Kokurmundeh.

PLACES OF ZUMINDARS OF THE GREATER AND LESSER MEHWASEES.

The Kusba of Beerpoor is forty koss from Ahmedabad to the eastward, and situated on the Bowlee river. It has no fort, and is situated upon a hill, which is surrounded by the river. It was founded by Beera, a Koolee. The Rajpoot of Loonawara was the first who dispossessed the Koolee of this place, and the habitation of this Zumindar was formerly upon a hill, near the burial-place of Kazee Mahomed. This place is now levelled with the ground, and the Zumindar and his descendants have settled themselves at Loonawara, which is beyond the Mahee.

If the Governor of the Subah should proceed with a large army towards the banks of the Batruk (Watruk), which is situated to the westward, and also towards the boundary in that direction as far as Banswara and Dongurpoor, which may be about 100 koss from Ahmedabad, and should return from Banswara towards the south, the Zumindars of Soonth and Jabooa, and the Bariah districts, and Rajpeepla, and Mandvee, and Ramnuggur (which is upon the sea shore), would settle for their Peshkush; should he proceed towards Dongurpoor, which is to the north-east, he will effect the settlement of

the Zillas of Edur, Serohee, Danta, the hills of Gir, Rana Bhao, Phaphur, Khundeyanuggur, the Talooka of Kutch; and from thence, the Zumindars of Jhalawar, Moorvee, Hulvud, the Sirkar of Islamnuggur (otherwise Bhooj), Jegat, Rana Bhao, Sirkar of Soruth, Porebunder, Chayeh, Kessojee, Oanch, and others of Kattywar, Gohelwar, Sulianeh, Dundooka, and Dholka, and at length arrive at Khumbhayut, which is situated on the sea shore, through the abovenamed Zillas.

(True translate)

(Signed) S. A. Greenwood,

Assistant.

PROCEEDINGS ADOPTED

IN THE YEARS 1804 AND 1807,

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA,

CONSEQUENT ON

AN APPLICATION FROM CERTAIN CHIEFS IN THE PROVINCE OF KATTYWAR,

SOLICITING THE

PROTECTION OF THE BRITISH GOVERNMENT;

AND

PRELIMINARY ARRANGEMENTS ADOPTED BY THAT OFFICER

FOR EFFECTING A

PERMANENT SETTLEMENT OF THE AMOUNT OF TRIBUTE TO BE PAID, BY EACH CHIEFTAIN IN THAT PROVINCE, TO HIS HIGHNESS THE GAEKWAR.

CERTAIN CHIEFS IN KATTYWAR SOLICIT THE PROTECTION OF THE BRITISH GOVERNMENT.

SECRET DEPARTMENT.

From Major A. WALKER, Resident at Baroda,

To J. A. GRANT, Esq., Secretary to Government, Bombay.

Dated 23*rd January* 1804.

SIR,—Since I had the honour to address you on the 20th ultimo, I have received some further communications from Kattywar, which I beg leave, on the same principle as the former, to submit to the consideration of the Honorable the Governor in Council.

2. The first is the translation of a formal document, which several Chiefs in that quarter voluntarily presented to the Company's Agent in Babajee's camp, in order that it might be transmitted to me. The object of this writing is to obtain the protection of the British Government, and, on certain conditions, to put us in possession of their country.

3. Our geographical information of this part of Guzerat is extremely limited and imperfect. Cheetul, Jetpoor or Chitepoor, and Koondala, are interior districts between the rivers Sauree and Joonagur. They are each of them fortified, and they have their respective Chiefs or Thakoors, but pay a Moolukgeeree tribute to the Peshwa, to the Gaekwar, and to the Nuwab of Joonagur. The entire revenue of these districts is at the utmost two lakhs of rupees a year, from which is to be deducted about one lakh on account of the above payments, and expenses of local management.

4. It would be useful to improve these connections, in view to any future enterprise that we may pursue in Kattywar; and this may be done without exciting the jealousy of the Gaekwar Government, provided we show them clearly that we shall respect their rights. Babajee has frequently expressed a wish to be joined by some English troops, and has lately renewed his application for assistance against the Nuwab of Joonagur. When circumstances permit of this combined expedition, it would not be difficult, I conceive, to enter into such arrangements with the Gaekwar Government as would improve the state of Kattywar, and provide for the Company's separate interests in that country.

5. Two corps, with a proportion of artillery, and the Gaekwar forces under Babajee, would be amply sufficient for all the purposes of this service. The acquisition of a seaport in Kattywar would restrain the pirates, who are

so formidable to the trade of this country, and we should soon be able to introduce a system of order and security, instead of that anarchy and discord which now prevail.

6. I have also enclosed, for the information of the Honorable the Governor in Council, the translation of two letters from Moolvee Mahomed Ali, and of the same number from the Chief of Jooriabunder. These writings will throw some further light on the state of Kattywar, and the disposition of its inhabitants.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 23rd January 1804.

Translation of a Communication addressed in the Guzerathee language, by several of the Chiefs of Kattywar, to Lieutenant Colonel WALKER, *Resident at Baroda, dated the* 19*th December* 1803; *alluded to in paragraph* 2 *of the foregoing Letter from that Officer.*

We, Lalla Shardool, Joita, Dossa, Deva, Jetta Soortee Oonnada, Flatia, and other brothers, or friends, make a voluntary cession, unto the Honorable English Company, of our possessions of Cheetul, Jetpoor, Medorda, Koondala, and all the other places of the Koomans, on the following terms :—

1. In the Talooka of Cheetul, Rawul Vukhut Sing (the Raja) of Bhownuggur's incursions have caused desolation and confusion. That Talooka must be restored to tranquillity, and protected under the Company's flag, hoisted in the town of Cheetul.

2. In the Purgunas of Jetpoor and Medorda, the Joonagur and Jam's people come and oppress, and make innovations on former customs. They must be prevented from oppressing and making innovations; and what has been usually admitted will be submitted to.

3. Since six years the Bhownuggurwalla has forcibly stationed Thanas in our share of villages in the Talookas of Koondala, Shaaver, Meetiala, Assoder, and other parts. These it is necessary to withdraw, and protect the places under the flag of the Company, hoisted in the Killa or fort of Koondala.

Whatever be the amount of the revenues on the premises, we will divide with the Company one-half, after deducting the expenses of management.

The usual subsistence of the Grasias must be given to them, and the village of Dongaree must be entirely allotted to supply travellers.

Garden grounds, cultivated by Grasias or Kattees, dwelling in their houses on the spot, must be free.

The forts of Cheetul and Jetpoor require to be repaired; the expenses thereof must be defrayed from the revenues.

The oppressions of the Peshwa and of the Gaekwar must not be suffered, and their acknowledged demands shall be paid out of the Jummabundee.

Horse and foot must be kept up in the forts and villages. Their expenses shall be defrayed out of the revenues.

The honour of the Bhoomee (local Chiefs) is in the hands of the Company.

In the forts we wish sepoys of our country to be kept, or the forts to be garrisoned by sepoys of our own nation exclusively. The protection of these places is in the power of the Company.

The Company's Government must judge of land and boundary disputes, and cause restoration of parts that have been usurped; nor allow any to invade our honours or our rights without just cause,—which hope has induced us to apply for the assistance of the English.

4. The Joonagur's just or usual demands on Jetpoor Purguna he may take, without offence, but let him not make new oppressive exactions.

5. Since the peopling of Nowanuggur, the Jam's annual claims on Cheetul were only 5,000 korees (or Rs. 2,000) of Ghora Veera, or contribution of, or for horses, until two years ago; then we were overcome in war with the Bhownuggurwalla, when the Jam began to demand Rs. 12,000 from us. This must be prevented, and former usage observed.

The Purguna of Jetpoor never once till now experienced the least oppression from the Jam; but now he has exacted 500 korees (Rs. 200) for Musal Khurch.

6. The Company's Government must give assurances that it will protect the Grasias, Karbarees, or people in office, to the Kattees, who are connected with, and dependent on us and our families.

It is customary for the sepoys or servants of the Grasias to bring people to work without a fee. That must be admitted of.

All affairs should be transacted with Grasias present and privy thereto.

The first English flag should be hoisted in Cheetul, that district rendered quiet, and afterwards in Jetpoor and other forts the flag may be displayed.

If this address appears acceptable to the gentlemen of the Company's Government, and they will take us into their service, then, for the settling of our affairs, please call our Karbarees or agents to the presence, and make such arrangements as shall render our situations respectable.

In this case the Company's Government must give Khilats to all of us, brothers, who have but one desire of being their servants.

Agree to our petition, and, as we shall be ordered, all of us brothers, with four or five thousand horse and foot, engage to show our zeal and obedience in the cause of the Company.

God witnesses these words! Vitoba Pillajee will communicate to you such circumstances regarding us as are not contained in this Urzee.

Our credit is in the hands of your Government.

Dated 5th Poush Shoodh, Sumvut 1860 (19*th December A. D.* 1803).

Translation of a Communication (alluded to in paragraph 6 of the preceding Letter) from Moolvee MAHOMED ALI *to Lieutenant Colonel* WALKER, *dated at Moorvee, 11th Ramzan, Hijree 1219 (14th December A. D. 1804).*

After the receipt of your letter, I intimated to the Raja of Moorvee my intention of taking leave. The Raja requested I would remain till he received your answer to his Vukeels.

On the 5th Ramzan he received a letter from his Vukeels, mentioning your great attention and civilities to them; that you had been inquiring about the fort of Mallia, its structure, and dimensions, depth of the ditch, the nature of the adjacent country, the number of its garrison, and guns; which seemed to please the Raja much. He thereupon despatched people to Mallia, to ascertain and report on these points, on which he has written to his Vukeels, who will advise you of them accordingly.

An Agent from Nowanuggur came to settle the dispute with Mallia, but the Moorvee Raja declared he would do nothing in it, without the consent and approbation of the English.

I have now got his leave to go on, and I will proceed to-morrow for Jooriabunder, and thence to Nuggur.

Hunmunt Rao, a brother of Mulhar Rao, came with twelve horsemen to Moorvee from Raypoor, where Mulhar Rao's family resides, in Kutch, 28 koss distant from this, and told me that if the Honorable Company's Government would give him a maintenance, he would be glad to come and live at Baroda, or Ahmedabad, or anywhere else, under their protection; but not knowing your sentiments on this subject, I gave him no assurance.

The fort of Moorvee is situated on the bank of a deep river. The ditch on the other three sides of the fort is four cubits broad, and five cubits deep.

The fort has four gates, and two sallyports on the river side. The country around is open, but its surface is unequal; on the approach to what is called the Nuggur Gate there is a thicket of the Babool.

On the bastions there are twenty guns.

On the 3rd of Ramzan, the Sowar of Mallia came to Buktella, a village belonging to Moorvee, where there was a Thana or post of fifty men; the Mallians routed them, and killed twenty of their number.

They plundered the place, and returned to Mallia.

Futteh Mahomed Jemadar, from Kutch, has again written to Jagdees Mehta, to make haste and bring the Moonshee (meaning me) to him.

Translation of an Enclosure to the above, signed by the Moolvee, but not mentioned.

DESCRIPTION OF MALLIA.

The fort has four sides:

The length of the south wall is 300 cubits.
Ditto east ditto 500 do.

The length of the north wall is		464	cubits.
Ditto	west ditto	600	do.
	Circumference	1,864	cubits.

There are fourteen Kotas and Vajerees, and, Madu included, there are four guns. The ditch is five cubits broad, and five deep, on three sides. There is no ditch on the south side, but a Tulao or tank of considerable length.

The river is 500 Kudems (steps or paces) off the town.

There is a Veklo (nulla or brook) on the north of the town.

The tank water lasts but two months.

Translation of Moolvee MAHOMED ALI'S *Communication of the* 24*th Shaban (*10*th December* 1803*) to Lieutenant Colonel* WALKER, *Resident; alluded to in paragraph* 6 *of the preceding Letter from that Officer.*

Your letter of the 16th ultimo I have received, and made myself acquainted with its contents. As it is probable you may not have troops to employ on this service at present, it were better you should not declare this to the Vukeel, but daily give him hopes, that in the event of his not getting them to-day, he will to-morrow, or in two days at furthest,—for this reason, that the whole of the Kattywar and Kutch countries will become yours. All the Rajas and Zumindars are anxiously waiting the result of the Moorvee Raja's embassy to you, for this purpose, as well as to bring about, if possible, a good understanding betwixt the Moorvee and Mallia Rajas. The Karbarees or servants of the Nuggurbunder and Rajkote Rajas are at present here, and who also advise him, that to call in the assistance of the English will not eventually answer his purpose, but rather to let an agreement be brought about, as before mentioned. To this the Raja has given them no answer as yet, but is waiting the result of his mission from the Vukeel.

The whole of Kattywar and Mallia are well acquainted with the Moorvee Raja's embassy to you. I find the Raja has written to his Vukeel to make himself acquainted with your sentiments as soon as possible; but, for the reason above mentioned, it were advisable you should hear and approve of everything the Vukeel has to say, but by no means make him acquainted with your real sentiments on the subject; that in this he will understand, and inform his master that everything will be settled quickly, and for the best.

The Raja informs me that the Kutch country is now usurped by Futteh Mahomed, Sindian Jemadar, and a Banian by name Hunsraj; that they have seized and confined the Raja, by name Roydhun, with whom he claims consanguinity, and that the brother of the latter, by name Byjaba, by the will of God is dead; that in this case no one remains to do justice and release the imprisoned Roydhun. "To effect this," he says, "I am well inclined, but I have no force; should, therefore, the English come here, we will go as one, and arrange all matters there." In this manner has the Raja spoken to me,

as well as that he wishes you to settle with respect to this with his Vukeel. In this much is to be had. Three Jemadars, by name as follows, now in the fort of Moorvee, who are anxious to become servants of the Honorable Company, may one day or other be of use:—1, Shaik Law; 2, Shaik Ismael; and 3, Gassy Limbabhoy.

Futteh Mahomed, above mentioned, is acquainted with a man by name Jugdees Mehta, now in the fort of Moorvee, betwixt whom letters come and go. He has written the latter to request him to bring along with him the Moonshee (Mahomed Ali) to hear what he has to say, as well as that he will make him acquainted with his sentiment also, or that by this they can verbally understand each other.

To-morrow I shall arrange everything for the despatch of the horses, which done, I shall set off for Nuggurbunder and Jooriabunder, agreeably to your instructions.

I have sent you a map of the Kattywar and Kutch districts, which I shall also do with respect to other places, as they come to my knowledge.

I have now to request you will write me as before, and am, &c.

Translation of Moolvee MAHOMED ALI's *Letter of the 20th Rujub (6th November) to* FUTTEH MAHOMED, *at Kutch; alluded to in paragraph* 6 *of the foregoing Letter from Lieutenant Colonel* WALKER.

I am well acquainted with your friendship towards the English Company Bahadoor, from Jugdees Mehta Naggee, your servant, who also informs me of your having sent a Karbaree, by name Jugjeewun Mehta, to the English gentleman at Cambay, to make known your friendly inclinations towards the English, and to hear which has given me great pleasure. Upon the strength of this I have now addressed you, and have to request your answer, replete with everything you have to state, and no doubt your business will be advantageously settled through the English Bahadoor, by the will of God, for this reason, that the English have conceived a favourable opinion of you. I am, &c.

FUTTEH MAHOMED JEMADAR's *Answer to* MAHOMED ALI, *without date.*

Your letter, containing as follows, that you were acquainted with my friendly inclinations towards the English, as well as what Jugdees Mehta had informed you, with respect to my mission to the English gentleman at Cambay, for that purpose, and that from that you will address me, I have received, and understood its contents, and which I sincerely hope from God will continue.

But for what purpose have the English deputed you here, with which I wish to be informed, as well as to see you here,—and from no cause disappoint me in this, as I well know what your wishes are with respect to us, will be attained; and continue to favour this Durbar with your letters. What more can I say? &c.

Translation of two Letters from SAGRAM BHOWAN *and* PRAGJEE BHOWAN, *of Jooriabunder, to Lieutenant Colonel* WALKER, *dated 2nd Poush Wud (30th December* 1803*); alluded to in paragraph* 6 *of the foregoing Letter from that Officer.*

After compliments.

We received with respect your letter by Bhanjee Mehta, and heard from him what you said, which will be attended to. We are your servants.

Two Agents will be despatched to advise you of all affairs the day after the Hoolee, until which time we will take the liberty of keeping your two men here, and hope in the mean time you will communicate all circumstances to Bombay.

Mehta Bhanjee Râmjee requests you will receive his respectful salutations.

From the same to the same, dated 21st Ramzan.

After compliments.

We have received with respect your letter from Moolvee Mahomed Ali, and attended to his verbal communications. He will write to you, Sir, what we have said to him.

After the Hoolee, two of our Agents will come to you, Sir.

We are the Company's servants; command our services.

Favour us with a letter.

Please to receive Mehta Bhanjee Ramjee's salutation.

From J. A. GRANT, Esq., Secretary to Government, Bombay,
To Major A. WALKER, Resident at Baroda.

Dated 22nd February 1804.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter of the 23rd ultimo, with its enclosures.

2. However creditable to the British national reputation, or desirable in other points of view, may be the unsolicited application of any of the Chieftains, or landholders of Kattywar, to be admitted, as in the cases of Cheetul, Jetpoor, &c. to the protection of the Honorable Company's Government, and to live under the British sovereignty, care must be taken, before such offer be acted on, to ascertain the circumstances and relative rights of the parties coming forward with such offer, with a view to prevent Government being eventually entangled in intricate discussions, leading, perhaps, to future tedious and unprofitable contentions, and especially to the commission of any act of injustice, in respect to the rights of others, such as may, on more minute scrutiny, possibly prove, in the present instance, the intimated reclamations against

what the complainants term the undue oppressions on their districts by the Nuwab of Joonagur, and by the Rajas of Nowanuggur and Bhownuggur; but if, consistently with these precautionary suggestions, or with their consent, on a satisfactory reservation of the rights, as far as they may be well founded, of the Rajas and Chiefs claiming to have permanently exercised superiority over those parties, their countries can be fairly transferred to the Company's protection, on such conditions as to their future payable revenue as you shall deem equitable, Government will be pleased with acquisitions thus unobjectionably attained, especially if situated in a central, secure, and commanding position, or upon the peninsula, where it is on several accounts desirable that Government should obtain, consistently with a due regard to the general principles of political justice and equity, one or two stations,*such as may, through the aid of our maritime strength, be easily and economically maintained, and tend to facilitate the former, proving a duly impressive check on the northern pirates, as well as for the general purpose of consolidating, by the maintenance of the principles of public rights, the Honorable Company's ascendancy in Guzerat. The improving of our connection with the interior Chieftains of its peninsula has the assent of Government, as is indeed in progress by the deputation of Mahomed Ali, which seems to have already been attended with some good effects: neither does there now appear to remain any sufficient objection against Babajee's being joined by part of the subsidised British force, as has, indeed, already been sanctioned under the authority and confirmation of the Supreme Government, and may, under present circumstances, be attended with several advantages; but still Government wish to obtain (as already intimated to you in respect to the Mahee Kanta similar duty) the present sentiments of the Honorable General Wellesley, before such a reinforcement to the remaining Moolukgeeree service be actually carried into effect.

3. On the 6th paragraph of your letter, and its enclosures, Government have to notice that there appears, in the verbal intercourse of Mahomed Ali with the Chieftain of Jooriabunder, some expressions too loose and unguarded, tending to nourish that Chieftain's ambitious hopes that the Company might be brought to assist him, for a mere pecuniary consideration, in the conquest of the Jam Raja's principality of Nowanuggur; whereas the Natives ought to be generally impressed with the idea that they have nothing to apprehend from the Company's Government as long as they respectively act with due respect, justice, and propriety towards the British Government and its allies, the Peshwa and the Gaekwar, in the several relations which those allied States bear towards the various Chieftains who are liable to Moolukgeeree tribute, or other duties and observances.

4. On the other hand, Mahomed Ali's report of the willingness of the Thakoor, or Chief of Ram Kamir, to pay his tribute at Baroda, being exactly in the spirit of the salutary concessions that it is desirable, for the good of all parties, to gain from these tributaries in general, should be followed up by the

utmost encouragement from you, and the Gaekwar Government, so as to become an alluring example to all the others to make similiar offers, by which the quiet of the country may be materially promoted, to the proportionate extension of the credit and respectability of the Honorable Company's name and political character, in that hitherto imperfectly explored, and but comparatively civilised territory.

I have the honour to be, &c.
(Signed) J. A. GRANT,
Secretary to Government.

Bombay Castle, 22*nd February* 1804.

SECRET DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To J. A. GRANT, Esq., Secretary to Government, Bombay.

Dated 14*th March* 1804.

SIR,—I have had the honour to receive your communication of the 22nd ultimo, and I beg you will communicate the following reply thereto to the Honorable the Governor in Council.

2. The Kattee Chiefs who have sought our protection have, no doubt, been led to this measure in order to screen themselves from violence, and to limit at least the degree of their oppression. They probably have also in view, by means of the Company's powerful mediation, to settle the amount of their tributes at the rate at which they were originally imposed, which was less than the present exactions.

3. With the reservation of their acknowledged tributary payments, the Kattywar States are independent, and at liberty to form connections with other powers. They are under no obligations of service, and neither the Peshwa nor the Gaekwar pretend to exercise an authority in Kattywar, beyond the demand of their respective contributions.

In any acquisitions which the Company may acquire in Kattywar, or in any arrangements with the Chiefs of that country, it will be necessary, in both cases, to respect and secure the Moolukgeeree claims of His Highness the Peshwa, and of the Gaekwar Raja. In the same manner, it will be proper to arbitrate and adjust the rights which the superior local Chieftains have established over the rest.

This will be the most difficult part of the subject, as these subordinate claims are the effects of latter violence, and in some cases imposed on the plea of indemnity against the Muratha exactions.

It will, perhaps, be found necessary to fix on some period from which to take up this account, and to adjust it on principles of as much equity to both parties as the nature of a case that has its origin in oppression will admit.

4. In any negotiation that may take place on this subject, it will be neces-

sary that it should be conducted and concluded under the guarantee of the Company, and that we should reserve to ourselves the right of enforcing any engagements that may be contracted, by punishing the party who may fail in their performance. Without this precaution, these engagements would not be long respected.

5. I am led to expect deputations from several of the Chiefs of Kattywar, and the relative rights of the parties may be more correctly ascertained and discussed on their arrival. In the mean time, I shall give them no room to expect that the Company's Government will assist them in any plans of ambition, or of private resentment, nor release them from any obligations which may be founded in justice, or established by time.

6. I shall desire Mahomed Ali to be more reserved in his communications, and to be careful not to pledge the Company for any performance whatever.

I am induced, however, to think that his expression, although loose and unguarded, had no precise meaning, and that the Jooriabunder Chieftain will not seriously give it a construction which he knows the Moolvee had no authority to encourage.

7. I shall pay particular attention to the Honorable the Governor in Council's instructions, in the last paragraph of your letter to which I have now the honour to reply.

I have the honour to be, &c.

(Signed) A. Walker,
Resident.

Baroda, 14*th March* 1804.

Political Department.

From Lieutenant Colonel A. Walker, Resident at Baroda,

To J. A. Grant, Esq., Secretary to Government, Bombay.

Dated 14*th February* 1804.

Sir,—I request you will be pleased to lay before the Honorable the Governor in Council the enclosed paper, which I have drawn up for the information of Colonel Murray, who expressed a desire to be made acquainted with the present political circumstances of Guzerat, and with the principal objects affecting either our own or the interests of the Gaekwar State. These remarks have been occasionally offered to Government, but they are here collected, and the subjects brought more under one view, than they appear in the separate communications which have been made respecting them.

2. I have stated my opinions unreservedly, on our interests in a country to which I have given a long and anxious attention. In proposing the application of our powers to the attainment of objects which I deem advantageous to our interests in Guzerat, I trust that I shall not be understood to exceed the limits of my duty.

3. I submit this prospectus of our affairs with great deference, and cannot presume to decide whether the means I have suggested can be applied to accomplish the objects that are discussed; but if circumstances will permit these operations to be undertaken, they would, in my humble opinion, secure the tranquillity of Guzerat, and improve our interests, conjointly with those of the Gaekwar State.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 14*th February* 1804.

Extract Paragraphs 16 *to* 24 *from Remarks by the Resident at Baroda, dated the* 7*th February* 1804.

Para. 16. The third subject of consideration in Guzerat relates to Kattywar, and comprises several separate objects,—1*st*, to assist the Gaekwar Government in recovering its tributes, or military contributions under the name of Moolukgeeree; 2*nd*, to effect an establishment in Kattywar; and 3*rd*, to take under our protection several princes, who have preferred applications for that purpose. It will, perhaps, be most prudent to unite these objects, and to prosecute them together; but I shall first review them apart.

17. The Supreme Government authorised an expedition into Kattywar, to secure the Moolukgeeree revenue; but the disturbances in Guzerat, and the war with Sindia, prevented it taking place.

Babajee prosecuted the service alone, and succeeded better than was expected, until he arrived within the territories of the Nuwab of Joonagur. Neither Babajee nor the Nuwab has refused my mediation to compose their differences; but I think it probable that they will not be accommodated. In this case it is most likely that we shall take part with Babajee, and if the Nuwab's conduct will in justice authorise the extremity, I would advise that we should dispossess him of his forts, or oblige him to admit English or Gaekwar garrisons into them. The Nuwab of Joonagur plundered, some time ago, a considerable quantity of wheat belonging to the Company, and robbed an inhabitant of Bombay of some valuable property. These form serious subjects of complaint, which we may keep distinct from those of the Gaekwar Government. I have called the Nuwab to account for the wheat, but have not yet received his final answer.

18. Our establishment in Kattywar must be prosecuted in concert with the Gaekwar Government, and the Petty States who have solicited our alliance in that quarter. This would require specific arrangements with the Gaekwar Government, which I cannot definitively enter on until the measure is sanctioned by the Company's Government; but I should hope, when proper authority is received, to frame an arrangement for the interest of both parties.

The proposals from the Chiefs of Kattywar remain for the same reason unanswered; and I have lately invited them to send deputies to Baroda. The Chiefs who have sought our aid in Kattywar are those of Jooriabunder, Moorvee, Cheetul, Jetpoor, and Koondala. It is doubtful whether we should derive any positive advantages from these alliances at first, and we should expect no assistance from them until we have rendered them some essential service. After that, they are disposed, at least such is the tenor of their proposals, to cede certain tracts to us in Kattywar.

19. We have also received an injury from the little Raja of Porebunder, which we might take this opportunity of redressing. He plundered, about a year ago, some property belonging to the Persian Ambassador, which he has refused or declined to restore.

20. The forces which we should have to oppose in Kattywar cannot be viewed as formidable. The Nuwab of Joonagur, one of the most considerable of the Chiefs, has from four to five thousand horse and foot. Amongst the latter are some Arabs; but the principal force of the country consists of cavalry. These numerous little States pursue their separate interests, and have never been known to unite against the Gaekwar's annual incursions. It is sufficient to show that the strength of the Chieftains of Kattywar is not formidable, since Babajee maintains his superiority in the field, and only wants, apparently, artillery to make himself master of the forts of the Joonagur Nuwab.

21. Having thus stated the most material objects we have to provide for in Guzerat, and explained the principal difficulties that attend them, I shall proceed to mention by what means they may be secured or accomplished.

22. If a peaceable arrangement can be effected with Kanojee, so much the better; but I am led to think that, to induce him to any reasonable accommodation, we must first obtain some decisive advantage over him. If it were practicable to make a few active marches before the army breaks up, unincumbered by baggage or artillery, we might disperse his followers, or, by obliging them to retire further, give them more unequivocally the appearance of defeat.

If this plan cannot be pursued, we must have recourse to defensive arrangements, such as will prevent Kanojee returning into Guzerat.

The forces under Kakajee, reinforced by the Dewanjee, will make a considerable corps for this purpose; but to render them respectable, and to impress Kanojee with a proper degree of apprehension, it will be necessary that a body of our troops should act in the same quarter. It is not necessary that this should be a very large body, but sufficient to keep the enemy in check, should he advance into the province, until reinforcements can be sent as they are required.

23. A proportion of artillery, a detachment of Europeans, and two corps of Native infantry, would accomplish, in conjunction with the Gaekwar forces, every object that we have in view in Kattywar. The stores and artillery required for this expedition may be sent from Broach or Bombay by water.

24. Supposing one corps to be detached to watch Kanojee, and the force which I have just mentioned to be employed in Kattywar, there will remain a large body of Europeans, and two sepoy battalions, to occupy the cantonments at Baroda. While this force would be a security for everything at the capital, it would also be in readiness to move against Kanojee, or to succour any object which might require it. By establishing a depôt of artillery and ammunition at Kaira, at Kuree, at Beejapoor, or at any other intermediate place, these measures would be rendered more secure and expeditious in their execution. But these proportions of military force may be altered and augmented, or the details changed, if found expedient.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,*

To F. WARDEN, Esq., Secretary to Government.

Dated Bombay, 9th May 1807.

SIR,—The reforms in progress at Baroda having arrived at the stage of advancement when it has been deemed advisable to prepare the Chieftains of Kattywar for the advance of the united forces of the Company and Gaekwar into that country, I concerted with Babajee the terms in which it would be advisable to address them.

2. I have accordingly now the honour to transmit copies of the English versions, respectively, of the letters written by the Gaekwar Government, and myself on the part of the Company, in which, while the justice and moderation of the views of both Governments are set forth, the appearance of the respectable body of forces proceeding on the service, it is trusted, will have the desired effect of attaining those objects which your letter of the 3rd April has directed.

3. I have the honour to forward, for the information of the Honorable the Governor in Council, the accompanying list of the Chieftains to whom these letters have been written, with their appropriate style of address, as used by the Gaekwar Government.

4. The letters from me have accordingly been despatched under the charge of careful Kossids, who will be accompanied by Jasoods bearing the addresses of the Gaekwar.

5. Gootoo, a dependency of the Talooka of Moorvee, has been determined upon as the most eligible place, for the present, to receive the Vukeels of the several Chieftains, as it is centrically situated, and unites with this advantage the convenience of forage and water.

6. On this subject, however, I shall again, before I leave Baroda, have

* In reply to this letter, the Governor General in Council intimated to the Bombay Government, on the 11th June 1807, that Lieutenant Colonel Walker's proceedings appeared to be "in every respect proper and judicious."

the honour to address you, for the further information of the Honorable the Governor in Council.

I have the honour to be, &c.
(Signed) A. WALKER,
Resident.

Baroda, 9th May 1807.

English Version of a Letter addressed to the Chieftains of Kattywar by Lieutenant Colonel WALKER, *Resident at Baroda.*

After compliments.—The attention and views of the Honorable the East India Company being ever directed to the preservation of peace and amity among the Talookdars and Zumindars* of the country of Kattywar, and the increase of their prosperity and happiness, they cannot observe, without sentiments of grief and regret, the distracted and ruined state of the fertile provinces of Kattywar, Soruth, Jhalawar, &c.

Independent of internal dissensions, which are always ruinous, these fine provinces are annually exposed to the predatory incursions of an army, which makes a circuit of the country to collect the Moolukgeeree; by which the labours of the husbandman are suspended, and cultivation and population, the only true sources of riches to the prince and happiness to the people, decrease.

This is a truth so self-evident, that what occasion can there be to prove it by argument? As the payment of the Moolukgeeree Jummabundee is a just demand, which the Gaekwar Government have against the Chieftains of Kattywar, the amount should be ascertained and determined by an equitable arrangement, and paid without demur, and without requiring the annual presence of an army to enforce the payment of a sum, which it is impossible to resist with effect.

The advantages of an arrangement of this nature are so numerous and apparent, that it is surprising that the Chieftains of Kattywar have not of their own accord solicited a settlement, which would relieve their country from the annual presence of an army, whose arrival affects their honour, their independence, and their ease, and, what ought to be of greater consequence to every prince, the happiness and comfort of the people whom they govern.

Of what avail can be resistance against the powerful army of the Gaekwar Government, the ally of the English? It only exposes weakness, and subjects the party to an increased assessment as a fine for contumacy.

These arguments cannot fail to make an adequate and proper impression upon your intelligent mind, and induce you to accede to the invitation which, from the sincere regard and attention of the Honorable Company to the welfare and interests of their neighbours, is now made to you.

Accordingly, you will no doubt have heard that the victorious army of the Honorable Company is now approaching to that quarter, in company with that of the Gaekwar. The intention is to effect a permanent and amicable adjustment of the Gaekwar Moolukgeeree tribute, which they earnestly desire to see fixed, and determined on principles of moderation and justice, and at the

same time to see that country relieved from the advance of an army, which, however friendly, must always occasion detriment.

It is therefore hoped and expected that, duly weighing and considering these important circumstances, and seriously reflecting upon the advantages which are now held out to you, you will send a Vukeel to the camp, fully empowered to adjust a permanent settlement for the payment of the Gaekwar Jummabundee, and arrange the securities.

(True copy)
(Signed) J. R. CARNAC,
First Assistant.

Translation of a Circular Address from the Gaekwar Government to the Chieftains of Kattywar.

After compliments.—As the Sirkar's troops yearly visit the country of Kattywar, for the purpose of collecting the Moolukgeeree Jummabundee, and for other arrangements, when the irregularities of the troops are the occasion of injury to the country, and the state of warfare injurious to its subjects, and as the demands of the Sirkar are ultimately obtained by forcible means, to the detriment of the province: wherefore, in consideration thereof, it is the pleasure of the Sirkar, that from the ensuing era of 1864 (A. D. 1807-08), all Talookdars do depute their Vukeels to the camp, to adjust the customary settlements for the Jummabundee securities, and other arrangements, and by this measure the annual approach of this army being no longer necessary, the country is relieved from its consequent ill, and left to the enjoyment of tranquillity and peace. In further object hereof, the Sirkar's troops, and those of the Honorable Company, have proceeded to Gootoo, in your country, to which place to send your agents, instructed to meet the wishes of the Sirkar, is in every manner desirable and proper. Any delay in this measure on your part will incur the Sirkar's displeasure; hence, in whatever way you are to act, give it all due consideration.

Meeting the wishes of the Sirkar will be laudable, whereas a contrary demeanour will, be assured, avail nothing.

(True copy)
(Signed) F. D. BALLANTINE,
Translator.

LIST OF THE CHIEFTAINS.

The Country of Jhalawar.

1	The Talooka of	Limree	Jhalla Huree Singjee.
1	„	Wudwan	Jhalla Zallum Sing.
1	„	Drangdra	Jhalla Umer Sing.
1	„	Saela	Jhalla Vukmaat Sing.

1	The Talooka of Choora	Jhalla Huttee Sing.
1	„ Moolee	Pirmar Ramajee and Rugajee.
1	„ Soodamra	Kattee Sadoola Koovur.
1	„ Dhandulpoor	Kattee Goder Koree.
1	„ Wankaneer	Jhalla Chunder Sing.
9	Total of the country of Jhalawar.	

The Country of Gohelwar.

1	The Talooka of Bhownuggur	Rawul Wukut Sing.
1	„ Wulwa	Rawul Meeyabhoy.
1	„ Lathee	Bhyad Sumust (many owners).
1	„ Dywanee	Grasias.
4	Total of the country of Gohelwar.	

The Country of Hallar, &c.

1	The Talooka of Moorvee	Jhareja Jehajee.
1	„ Balebah	Kowas Sungram and Hurjee.
1	„ Mallia	Jhareja Dosajee Nathajee.
1	„ Dherol	Jhareja Bhoput Sing.
1	Moujé Kursir	Jhareja Hatteejee.
1	The Talooka of Nowanugur	Jam Jussajee.
1	„ Porebunder	Koovur Hallajee.
1	„ Bhatwa	Babee Edul Khan and Guzzee Khan.
1	„ Joonagur	Nuwab Ahmed Khan.
1	„ Gondul Dhorajee	Jhareja Dewajee.
1	„ Jetpoor	Kattee Sadoolwala and Jallawala.
1	„ Rajkot	Jhareja Runmuljee.
1	„ Kotiadah	Jhareja Hattajee.
1	„ Sirdar	Jhareja Verajee.
1	Moujé Rajpoora	Jhareja Myrojee.
1	The Talooka of Jusdhun	Kattee Wadzoor Kattee.
16	Total of the country of Hallar.	
29	Total No. of Chieftains.	

(Signed) A. WALKER,
Resident.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Secretary to Government, Bombay.

Dated 3rd August 1807.

SIR,—The answers which I received from the several Chieftains of Kattywar, to the circular address which I had the honour to forward in my

letter of the 9th May, being now all translated and copied, I beg leave to submit them for the information of the Honorable the Governor in Council.

2. It is satisfactory to observe that these documents exhibit professions of general acquiescence and obedience to the Company's wishes; and that the objects are, by some of the Chieftains, unqualifiedly admitted as tending to the benefit of the parties concerned.

3. The incessant and unprecedented fall of rain, which until to-day has continued since the 15th ultimo, however, has stopped all communication with the surrounding country, and naturally prevented all intercourse with the several Chieftains.

4. From this circumstance, also, the Gaekwar army has been encamped within fifteen koss of Gootoo, without being able to move; but as the weather now begins to exhibit a favourable appearance, I trust that our future operations will not be impeded by similar causes.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Camp at Gootoo, 3rd August 1807.

Translation of a Letter from JHALLA HUREE SINGJEE, *of Limree, to Lieutenant Colonel* WALKER, *dated 7th Vuishak Shoodh (14th May* 1807*).*

After compliments.—Your letter, Sir, by Kossid, I have received, with the greatest satisfaction.* * * * * * *

You express an anxious desire for the general tranquillity and welfare of these dependent States, and recommend also, Sir, a unanimity of demeanour in the several Talookdars in these parts, for their general good. It is true it would be beneficial; but every Talookdar has his own objects of primary consideration, and few will be found of one mind.

In regard to myself, I have only one object, which is to conduct myself according to the wishes of the Sirkar. I have made a general notification of the Sirkar's favourable letter I have received, particularly calling upon all my friends and relations to depute their agents to the Sirkar. As you have been pleased, Sir, to name Gootoo as the common place of rendezvous, accordingly your wishes will be obeyed.

I send you this communication, Sir, by my own Kossid, and request your favourable acknowledgment of its receipt.

Your letter, Sir, of the 7th Magh Vud, Pinguel Sing has delivered, being on the subject of Dholera. My answer to this communication, Sir, my man, on visiting you, will satisfy you of. Be not biassed by the misrepresentations of any one. I am the servant of the Sirkar, who seeks their commands and favour.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Baroda, 17th May 1807.

* The subject of Lieutenant Colonel Walker's circular letter is here recapitulated.

Translation of a Letter from JHALLA HUREE SING, *of Limree, to Lieutenant Colonel* WALKER, *dated 7th Vuishak Shoodh (14th May* 1807*).*

After compliments.—We have received your letter, Sir, and understood its contents. It is written that we send a Vukeel to camp, for the adjustment of our pecuniary concerns; accordingly our man will attend, on the troops reaching Gootoo.

We are under the favour of the Company's Government.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from JHALLA ZALLUM SING, *of Wudwan, to Lieutenant Colonel* WALKER, *dated 8th Vuishak Shoodh* (*15th May* 1807*).*

After compliments.—Your letter by Kossid has arrived. The state of this country is known to you, Sir, therefore I do not enter into particulars.

The several inhabitants of this country suffer much from the extortions and depredations of predatory armies. It was my intention to have made a dutiful appeal to the Company's Government on this subject; this step becomes unnecessary now, since you are coming yourself, and the circumstance is to be considered as propitious for the welfare of these parts.

Your objects are to restore peace to the subject and tranquillity to the country, which objects effected, you will return.

Pinguel Sing was sent as an agent to you by my father; he is still there. Our agent shall be sent on your reaching Gootoo. Keep your favour upon us.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from UMER SING, *of Drangdra, to Lieutenant Colonel* WALKER, *dated 10th Vuishak Shoodh (17th May* 1807*).*

After compliments.—We have received your letter, and understood its contents. I have always been attentive to the commands of the Subah. When all the Zumindars, Talookdars, and Bhoomias shall attend you, my Vukeel also is ready to come. Your orders are on our head.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from VUKMAAT SING, *of Saela, to Lieutenant Colonel* WALKER, *dated 3rd Vuishak Shoodh (10th May* 1807*).*

After compliments.—We have received your letter, and become acquainted with its particulars.

The measure you intend is most laudable, and beneficial, and it affords us much happiness.

The Vukeels of everybody else will repair to you, as will also our agent.

Our concerns are driven to the greatest extremity; our distresses, Sir, are known to you, but the receipt of your letter has afforded us a very material happiness.

Everything is known to you, Sir; what more can we write?

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from JHALLA HUTTEE SING, *of Choora, to Lieutenant Colonel* WALKER, *dated 5th Vuishak Vud (26th May* 1807*).*

After compliments.—We have received your letter, and understood its contents. It is written that we do attend, on the force reaching Gootoo, for the adjustment of our Jummabundee concerns. We will do so.

The country, Sir, is yours: you are our sovereign; and in whatever you shall wish, we will do the same. Write us your favourable letter in return.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from PIRMAR RAMAJEE *and* RUGAJEE, *of Moolee, to Lieutenant Colonel* WALKER, *dated* 14*th Vuishak Shoodh (*21*st May* 1807*).*

After compliments.—Your letter has reached us, and acquainted us of particulars. To send an agent, authorised to settle our Jummabundee concerns at Gootoo, so it is written: accordingly, on the arrival of the Company's force at Gootoo, our agent shall be sent.

We consider you as our Sirkar, and ask your favour, &c.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from KATTEE SADOOLA KOOVUR, *of Soodamra, to Lieutenant Colonel* WALKER, *dated 6th Vuishak Vud (27th May* 1807*).*

After compliments.—Your letter has come, and informed us of particulars. It is written, that when the English camp reaches Gootoo, you will send to summon us. We will attend, and act up to your will.

We are your servants, and beg your support; for we have much to fear from the Mallia Wala.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from GODER KOREE, *of Dhandulpoor, to Lieutenant Colonel* WALKER, *dated 10th Vuishak Vud (31st May* 1807*).*

After compliments.—We have received your letter. When everybody shall attend, we will also attend amongst the rest.

We are yours, Sir, in every sense.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from CHUNDER SING, *of Wankaneer, to Lieutenant Colonel* WALKER, *dated 13th Vuishak Vud (4th June* 1807*).*

After compliments.—We have received your letter, Sir, by Kossid. The particulars you state, in regard to our Jummabundee concerns, we have understood. Accordingly, on your reaching Gootoo, we will send our Vukeel, and give security for the payment of our monies, agreeably to the custom of that concern.

Your favourable countenance upon our subjects must preserve them. Our place is from Gootoo four koss. We beg, on the perusal of this, that you will take every precaution to prevent us receiving any injury.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from JHAREJA JEHAJEE, *of Moorvee, to Lieutenant Colonel* WALKER, *dated 14th Jesht Shoodh (20th June* 1807*).*

After compliments.—On the receipt, Sir, of your written order, we perused it, and placed it on our heads in obedience.

The circumstance, Sir, of your coming for the purpose of Moolukgeeree, and the several particulars you have written of the state of this country, have severally afforded us the greatest satisfaction.

Since you have determined to render tranquillity to this country, the measure is well befitting, and you will afford benefit and happiness to its Zumindars, to their subjects, and the country in general.

Our Vukeel will repair to your presence, and lay before you our dutiful representations. From the circumstance of our Vukeel having formerly been with you, we presume, Sir, you are acquainted with everything relating to us. You are our master, and in what you shall command, at our hands, we will be obedient to the same.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from SUGRAM *and* PRAGJEE, *of Jooriabunder, to Lieutenant Colonel* WALKER, *dated 6th Vuishak Vud (27th May* 1807*).*

After compliments.—We have received, Sir, your letter by Hurkara, and placed it in obedience upon our heads. Your letter, Sir, instructed us to send our agent to the camp at Gootoo, near Moorvee, for the purpose of a settlement with the Gaekwar. Accordingly, Sir, the place of our residence is subservient to the Company's Sirkar, and we ourvelves are their servants. On the arrival of your camp, Sir, at Gootoo, our agent will repair to the presence, and make a dutiful representation of our affairs.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translation of a Letter from JHAREJA BHOPUT SING, *of Dherol, to Lieutenant Colonel* WALKER, *dated 8th Vuishak Vud (29th May* 1807*).*

After compliments.—On the receipt and perusal of your letter, the same was placed on our head; in obedience to which, and agreeably to your wishes, on the arrival of your army at Gootoo, we will send our Vukeel. Our present existence depends on your favour. Our place, Sir, is yours, and we are your servants. The whole produce of our country the Jam has taken himself, and an adjustment of this concern, Sir, will only be effected through your salutary aid.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Camp at Wurdooseer, Talooka Wankaneer, 11*th July* 1807.

Translation of a Letter from JHAREJA HATTEEJEE, *of Kursir, to Lieutenant Colonel* WALKER, *dated 11th Vuishak Vud (1st June* 1807*).*

After compliments.—Your letter, by Hurkara, we have received, and understood.

You wrote many forcible arguments, Sir, in your letter, and the same appear to us evidently to be fact.

Your views, Sir, are correct, and whatever may appear to you best to be done, in that every one will obey.

The present state of our affairs is lamentable, from the oppressions of the Jam, who, attacking, plundering, and destroying the village of Jevapoor, subject to us, has caused the total desertion of the inhabitants of all our villages besides.

We have but one place at which to lay our complaints, and that is to your Government. On the arrival of the army at Gootoo, we will join the army

there, we will make the several relations of our concerns known to you, Sir, and we will then wait to obey your orders thereon.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Camp at Wurdooseer, Talooka Wankaneer, 11th July 1807.

Translation of a Letter from JHAREJA DOSAJEE, *of Mallia, to Lieutenant Colonel* WALKER, *dated* 1*st Vuishak Vud (*22*nd May* 1807*).*

After compliments.—Your letter, Sir, reaching us, was placed on our heads (in obedience thereto).

Our place, Sir, is yours, and we are your servants.

Commission us, consistent with our means.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Camp at Wurdooseer, Talooka Wankaneer, 11th July 1807.

Translation of a Letter from JAM JUSSAJEE, *of Nowanuggur, to Lieutenant Colonel* WALKER, *dated at Kundarana,* 2*nd Jesht Shood (*8*th June* 1807*).*

After compliments.—I have received your letter, and I have understood its particulars.

The purport of this writing is, that Babajee's dues are not yet settled. However, I am now employed on that score. In the country, population is scarce. For four or five years past, the Gaekwar army have made repeated visits, and the population of the country has decreased in such a degree as to render money not procurable.

You are acquainted with everything; where is the necessity to enlarge on this head?

Armies quit not this country to enable population to increase.

I have not yet wholly discharged Babajee's dues, while you, in the mean time, are coming; but you should have deferred your coming for two years. However, I suppose you have done as it appeared to you best.

I will send a man on the arrival of the army at Gootoo, but our situation here is such as not to be able to yield money.

Babajee has left nothing behind him. In your letter you wrote of arrangements for the country, and happiness, and population; the same befitted you.

Continue to send your favourable communications.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Camp at Wurdooseer, Talooka Wankaneer, 11th July 1807.

Translation of a Letter from WALA SADOOLA *and* WALLA JETA, *of Jetpoor, to Lieutenant Colonel* WALKER, *dated 3rd Jesht Shoodh (9th June* 1807*).*

After compliments.—We have received your letter, Sir; we place it on our heads, and consent thereto.

The several particulars of your writing we have made ourselves acquainted with. You say you will do whatever will add to the common welfare of all; but, Sir, you are the sovereign of all, and the happiness of the Ryut rests in its Government. You write to send our Vukeel; on your reaching Moorvee it shall be done. Send your favourable letters.

(True copy of the translation)

(Signed) F. D. BALLANTINE,

Baroda, 21*st June* 1807. Translator.

Translation of a Letter from AHMED KHAN, *Nuwab of Joonagur, to Lieutenant Colonel* WALKER, *dated* 15*th of Rubee-ool-Awul (24th May* 1807*).*

After compliments.—At the best of times your kind letter refreshed the flower of friendship, by its arrival, and by the perusal of its contents, which were replete with friendship, the buds of the flower of my heart bloomed, and I perfectly understood its contents.

Some things were written in it which would be the means of comfort to the Ryuts, and to the population of the country, and an increase to the friendship of both parties, which from ancient times is uninterrupted and confirmed, which appeared extremely correct.

Assuredly, the custom of Chiefs and possessors of country is to preserve mankind from the injuries of fortune, and from the oppression of armies, that they may live at ease, and exert themselves in realizing their dues. The principles of the Honorable Company are in every instance in unison with justice, and the protection of the subject.

In short, you wrote to increase our friendship, by sending my Vukeel. It perfectly met my approbation. Agreeably to your intimation, a Vukeel shall be sent in a few days.

I trust you will consider my affairs as your own, and whatever may be to my interest act accordingly.

In these days, when the ancient amount of the Jummabundee is increased, if it be diminished, through your favour, it will not be contrary to friendship and esteem.

As you were the founder and strengthener of our friendship, it is and will be unnecessary to say more on this subject.

I hope that you will always gratify me with accounts of your health, and commands in any business fit for me.

May your pleasure and happiness be everlasting!

(True translation)

Baroda, 20*th June* 1807. (Signed) S. A. GREENWOOD, Assistant.

Translation of a Letter from EDUL KHAN, MOKURUR KHAN, *and* GHUZEMPORE BABEE, *to Lieutenant Colonel* WALKER.

After compliments.—Your gratifying letter, by a pair of Kossids, has arrived, from the perusal of which we derive much satisfaction.

You have called us to the camp of Gootoo, to settle the Jummabundee of the Gaekwar Government. In truth, for these last four years we have been so oppressed, that the demands of our soldiers are beyond all bounds, and the Purgunas desolate; but what was ordained has happened!

Now it is our fortune that you should proceed to our country; we will explain everything personally, and from others you will also hear something. We rest on your favourable opinions, and are dependent on your pleasure, and not removed from your commands.

God increase your years and fortune!

(True translation)

Baroda, 20*th June* 1807. (Signed) S. A. GREENWOOD, Assistant.

Translation of a Letter from JHAREJA DEWAJEE, *and* KOOVUR NUTHOOJEE, *of Gondul, to Lieutenant Colonel* WALKER, *dated 5th Jesht Shoodh (*10*th June* 1807*).*

After compliments.—The Sirkar's letter by Hurkara having arrived, we perused it, and learned its contents.

Learning the evils prevalent in this country, and actuated with a wish to promote its welfare and tranquillity, the joint armies of the Gaekwar and Company are proceeding to Gootoo, near to Moorvee. Being commanded to send our agent to the presence, for the adjustment of our Jummabundee for 1864, accordingly we are the dependents of the Sirkar, and in no sense averse to their wishes.

On the arrival of the troops at Gootoo, a respectable agent will be sent there on our part. The several connections of this province are in an abject state, and the particulars our agent, when he shall repair to your presence, will further acquaint you with the same.

The Company's Government are acquainted with everything, and will protect the country of the poor Ryut. No one is distant from their commands. Continue to write, &c.

(True copy of the translation)

(Signed) F. D. BALLANTINE, Translator.

Baroda, 20*th June* 1807.

Translation of a Letter from JHAREJA RUNMULJEE, *of Rajkot, to Lieutenant Colonel* WALKER, *dated* 13*th Vuishak Shoodh (*20*th May* 1807*).*

After compliments.—Your written order by special Kossid is received, directing that a Vukeel be sent to the army on its reaching the Moorvee

Talooka. This is a consideration that well befits the Sirkar, for the measure will promote the interests of the subject as well as those of the Zumindars.

But the forces of His Highness the Gaekwar have already made settlement of their dues for the year 1863 (A. D. 1807).

The respective views of the Honorable Company's Government, and those of the Gaekwar, being to effect a salutary adjustment of these concerns, for the new year of 1864, and for the future, for the common benefits of tranquillity, and the good of the Ryuts, wherefore, when the other Talookdars of this country shall send their agents to the camp, we shall do the same, without error or delay.

Command where our services can be useful.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Baroda, 29th May 1807.

Translation of a Letter from JHAREJA HATTAJEE, *of Kotra, to Lieutenant Colonel* WALKER, *dated* 15*th Vuishak Shoodh (*22*nd May* 1807*)*.

After compliments.—The receipt of your letter afforded us much satisfaction. It directed that we depute our agent to your camp, on its reaching Gootoo. But in doing this, the preservation of our character and reputation rests in your hands.

We have sold our villages to pay our Jummabundee, and at present we have only in our possession four villages, besides Kotra. Considering, then, these circumstances, should you make our settlement consistent therewith, we may expect to fulfil our obligations. Some time ago we sent our man to Damasa, the Company's Agent at Dholera, as there was no other remedy than to appeal to the Company, and he may have wrote and acquainted you of the same.

We will attend when the camp reaches its destination.

To effect, however, our adjustment, you will find it necessary to abate a few rupees less than any other of the Talookdars of this country.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Baroda, 30*th May* 1807.

Translation of a Letter from JHAREJA VERAJEE, *of Sirdar, to Lieutenant Colonel* WALKER, *dated* 2*nd Vuishak Vud (*23*rd May* 1807*)*.

After compliments.—Your letter on receipt, Sir, was placed in obedience on our head. It related to a settlement of our Jummabundee concerns.

This has been settled with Babajee Appajee, but two years' revenues are yet to be paid for the Talooka of Sirdar, and it is in a state of dissolution, and the Fuel Zamin given to Babajee Appajee is still in force.

We are the Sirkar's servants, and in no sense averse to their wishes as to the

settlement of the last year's dues, on a plentiful monsoon; and when all the Talookdars of this country shall come to you, and shall make a settlement with you, and shall depart accordingly, then we will send our Vukeel with them.

We are attentive to the will of the Sirkar, and in no sense averse to their wishes.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Baroda, 30*th May* 1807.

Translation of a Letter from JHAREJA MYROJEE, *of Rajpoora, to Lieutenant Colonel* WALKER, *dated* 14*th Vuishak Shoodh* (21*st May* 1807).

After compliments.—Your letter by special Kossid has been received. It directs that I send my Vukeel to the camp, when it reaches Moorvee. This consideration is worthy of the Sirkar, for the measure will provide for the benefits of the Ryut and the Zumindars; but the Gaekwar troops have made a settlement of their dues for the year 1863 (A. D. 1806-07).

The respective objects, however, of the Honorable Company's Government, and those of the Gaekwar Sirkar, being to effect salutary arrangements for the new year, and for the future, of these concerns, in ameliorating these demands, and in adding to the general tranquillity, and the welfare of the Ryuts, wherefore, when the Zumindars of this country shall send their agents to the camp, I will do the same, without failure or delay.

My next representation, Sir, is that the Gaekwar Sirkar have caused me to be a party concerned for the settlement of the Moorvee concerns, and the Moorvee's son is placed here in pledge.

The discharge of this concern is uncertain, and is improbable; wherefore, the Moorvee Raja is come here, and seated himself in person.

I am the Gaekwar's servant, and my Vukeel shall attend with the rest.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Baroda, 29*th May* 1807.

Translation of a Letter from KATTEE WADZOOR, *of Jusdhun, to Lieutenant Colonel* WALKER, *dated* 8*th Vuishak Shoodh* (15*th May* 1807).

After compliments.—Your letter, Sir, on receipt, was placed upon our heads, and we will send our agent to your camp.

Considering us, Sir, as your own people, let your present favour be increased towards us.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Baroda, 30*th May* 1807.

Translation of a Letter from KOOVUR HALLAJEE, *of Porebunder, to Lieutenant Colonel* WALKER, *dated 4th Vuishak Vud (25th May* 1807*).*

After compliments.—Your letter by Hurkara, reaching us, afforded us universal satisfaction. Your discernment, Sir, is directed to obtain tranquillity for the subjects, which in its own course will be advantageous to the Zumindars themselves.

Your letter directs that an agent be sent to you: accordingly, on your reaching Moorvee, and on the settlement of the concerns of the several Talookdars, our agent also shall be sent, to acquaint you with our petition, and the circumstances of our affairs.

You will do what may seem to you advisable, and (generally speaking) deem us in no sense apart from your pleasure.

Certain people in our employ, in the capacity of sepoys, turning their course, have taken possession of a fort called Kundorna; besides they have otherwise committed serious depredation in the country.

This circumstance is at present an evil in our breast, but when it shall be removed, we will send our agent to petition you, Sir.

Our country, Sir, is known to you.

N. B.—This letter is accompanied with an additional paper, comprising the particulars of the rebellion of the sepoys above mentioned.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Baroda, 7th June 1807. Translator.

Translation of a Letter from RAWUL WUKUT SINGJEE, *of Bhownuggur, to Lieutenant Colonel* WALKER, *dated* 11*th Vuishak Shoodh (*18*th May* 1807).

After compliments.—Your letter by Hurkara we have received, and derived great satisfaction therefrom.

The letter desires that a Vukeel should be sent to Gootoo, situated in the Talooká of Moorvee, where the respective encampments of the Gaekwar and British troops will be stationed, which measure makes us most happy, as the Company's Government seek to benefit the whole world, and the prayers of the people are offered up for their prosperity.

You are a Sirdar, Sir, of importance, whose favourable attention, if directed to the concerns of those who, like me, are old servants, their hopes will be realized.

On the immediate arrival of your personal retinue at Gootoo, I will send my Vukeel there.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Baroda, 1st July 1807. Translator.

Translation of a Letter from RAWUL MEEYABHOY *and* KOOVUR HERBORROHAJEE, *of Wulwa, to Lieutenant Colonel* WALKER, *dated 1st Vuishak Vud (22nd May* 1807*).*

After compliments.—Your letter by Kossid we have received, and, when read, understood its contents, but at this place no one could read it.

The next cause of this writing is, that when you shall come to Ranpoor and Kattywar, we will send our man to meet you; but our only means of protection is in you, Sir, our lord.

Our state of affairs you are acquainted with, and when the Thakoor of Bhownuggur's man attends you, our man also will accompany him.

You know our concerns; therefore what can we write about, except that your approach makes us very happy? Mehta Ramjee Petamber sends his compliments.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Baroda, 2nd June 1807.

Translation of a Letter from SOOR SING *and* KOOERJEE JEJEBABA *to Lieutenant Colonel* WALKER, *from Lathee, dated 5th Vuishak Vud (26th May* 1807*).*

After compliments.—Your letter by Kossid has been received, and all the written particulars thereof have been understood. The circumstance has afforded us pleasure; we have communicated the same to the whole of our relatives.

We will make consideration of our respective concerns, and repair to the Sirkar's presence, to meet their wishes.

It is fifteen days since we have addressed a letter to Babajee Appajee, and when we receive an answer thereto, we shall be able to meet the Sirkar's pleasure.

The place of Lathee, and its dependencies, are much oppressed by the Kattees and Rajpoots.

These particulars we will communicate to you, Sir, on our meeting, and we will seek from you such relief as may be practicable.

We have a confidence in the Sirkar at Baroda; we are the old servants of the Sirkar, and rely upon their support.

If in this address to the Government of the Honorable Company we have erred, pardon us, as ignorant of the customs of considerable States.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Baroda, 1st June 1807.

From the Secretary to Government, Bombay,
To Lieutenant Colonel Walker, Resident at Baroda.

Sir,—In acknowledging the receipt of your letter of the 3rd of this month, with its enclosures, I am directed to express the satisfaction the Honorable the Governor in Council has experienced, in observing the general promising purport of the answers from the several Kattywar Chieftains, such as you will, it is trusted, be able to mature into a permanent adjustment with them, for the future punctual payment of their tribute to the Gaekwar State, under the instructions with which you have been already furnished.

I have the honour to be, &c.

(Signed) F. Warden,
Secretary to Government.

Bombay Castle, 19th August 1807.

REPORT

ON THE

DISTRICT OF JHALAWAR,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 7th October 1807.

JHALAWAR.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.
Dated 7th October 1807.

HONORABLE SIR,—I now beg leave to submit to your consideration a report of my proceedings, under the instructions of the Secretary dated the 3rd April last, directing me to carry into execution the united objects of the Honorable Company's and Gaekwar Governments in Kattywar.

2. The present address will be chiefly confined to that division of the peninsula comprising the several chieftainships hereafter adverted to, and known under the name of Jhalawar; but it may be useful and necessary to accompany the subject with such occasional observations of a general nature as may be more or less applicable to the several other divisions of the country.

3. The Province of Jhalawar, which comprises a very extensive part of the peninsula, and borders on the western districts of the Honorable Company and Gaekwar, is said by tradition to derive its name from the tribe of Rajpoots who principally possess the landed right to it. The family name of this tribe is Jhalawar. The head of the family at present possesses the principality of Drangdra, with a family superiority, or precedence, over the other Chieftains.

4. In the accompanying table I have endeavoured to exhibit at one view an account of the several Chieftains of Jhalawar, and, under each Chieftain, the names of those Grasias who are generally comprised in the comprehensive term "Bhyad."

5. This word may properly be translated "brotherhood," and in it are comprised the relations of the Rajas who have had villages assigned them for their maintenance, and which their descendants continue to enjoy. In the event, however, of any of the Bhyad dying without heirs, the villages revert to the Gadee.

6. In the Rajpoot families of this country, it appears to be an inherent right that the younger brethren should receive a certain portion of their father's property.

7. Among those who are simply Grasias, the property of the father is equally divided among all the younger sons; but the eldest receives in some cases one share, or a half share; in others more than the rest. In the family

of the Chieftain, however, the claims of the younger brethren are limited to a maintenance, which generally comprises one, two, or more villages.

8. The immediate brothers, or sons of the Chieftain, have commonly the choice of living in the family, or of separating, and receiving their shares of villages.

9. The possessors of those villages, and their descendants, are the Bhyad of the principal Chief. In their own villages they are independent, but contribute their portion to the general tribute levied from the country, for which, in some instances, they settle separately, and in others they are included in the general settlement of the senior of the family.

10. I cannot, however, ascertain that this is determined by any fixed rule: it seems more likely to be guided by occasional motives of interest and convenience, or family attachment or dissension.

11. From this it will be observed that the Bhyad of the several Chieftains compose a fraternity, who, according as they may be actuated by the ties of blood or personal attachment, or moved by jealousy and enmity, are either a powerful addition to their domestic force, or a source of trouble and alarm.

12. The whole of the Bhyad being Rajpoots by caste, they are also soldiers by profession, and disdain every employment but that of arms. They, in consequence, perform the military service of their own villages, which consists in defending them, their lands, and their cattle, from the attacks of robbers and Kattees; but, for the most part, their time is spent in idleness and dissipation.

13. Those who possess larger estates engage the services of their poorer relations for the same purpose.

14. Generally speaking, however, independently of considerations of obligation, of family, and of duty, the influence of the superior Chief is usually sufficient to enforce obedience from the Bhyad; and they are accordingly obliged to participate in the quarrels of the Chieftains.

15. From this description of the Bhyad, the Honorable the Governor in Council will observe the natural tendency of each descent, or generation, to lessen, by division amongst descendants, the original patrimony; and hence arises a fruitful source of enmity and animosity.

16. When a village becomes the joint property of a number of proprietors, much unanimity cannot be expected in the management. The shares being guided by the number of children, are unequally proportioned among those of the same descent: for some it is insufficient for their livelihood, and they seek the means of present support in mortgaging or selling their shares to the Chieftains who are most able to afford protection, or who have the most ready means of annoying them.

17. By the successful exertion of those means have the Chieftains of Wudwan, Limree, Saela, &c. risen to their present superiority; and the same cause will also account, in some measure, for the number of communities into which the country is divided.

18. In this state of family connection we may observe some of the rude principles of the early stages of society. A great degree of personal independence characterises all the Rajpoot tribes, and produces all the effects which are common to men possessed of rude sentiments of personal freedom, unconstrained by the refinements of civilized life.

19. The right, or the practice, of revenging personal wrongs, is maintained by all, and where the parties from their infancy imbibe all the prejudices of their caste, we may expect it is often exerted.

20. The right of affording protection to fugitives and criminals is also another remarkable feature in this society. It is a principle of honour which induces them to afford protection, and that protection is seldom or never violated.

21. The certainty, therefore, of finding protection wherever they may take refuge, joined to the dishonour to their caste and profession of submitting to any personal wrong or injury without revenging it, are powerful incitements to the Rajpoots or Grasias to resort to the practice of Bharwuteea.

22. This term is derived from *Bhar*, outside, and *Wat*, a road, and implies a person acting improperly; and it consists in making their Ryuts and dependents quit their native village, which is suffered to remain waste; and the Grasia, with his brethren, then retires to some asylum, whence he may carry on his revenge and depredations with impunity.

23. Being well acquainted with the country, and the redress of injuries being a common cause with the inferior members of every family, he has little to fear from those who are not in the immediate interest of his enemy, and he is, in consequence, enabled to commit very extensive mischief, until he may be extirpated, or his principal forced to compromise the dispute.

24. The number of small fortresses in the country, the want of artillery, and little skill in its management, render it easy for a person to obtain an asylum where he may defy the attacks of his enemies; while the safety which these holds afford causes the commission of numerous acts of depredation, which otherwise would not be committed.

25. If the Bhyad maintain those principles of independence, it may readily be supposed that the superior Chieftains are not less likely to resort to arms, in the prosecution of their personal quarrels.

26. The right of private war is therefore fully maintained, and the contests which ensue are often frivolous, but ruinous and destructive.

27. Their force consists principally of horse; their exploits, in laying waste each other's villages and carrying off the cattle, until, the means of doing injury being exhausted, they are under the necessity of mutually compromising the dispute. In these conflicts the cultivation, the defenceless villages, and the inhabitants, principally suffer.

28. When a successful attack is made on a village, the attacking party generally secure the person of the Patel, or of some of the inhabitants; these

serve them as hostages, and they are never released without paying a fine for their liberty.

29. This description of the state of society in this country I conceived to be a necessary introduction to this report, as the engagements with the several Chieftains have been taken with a view to terminate these disorders; or render them less frequent.

30. It will be readily seen that the security of the Gaekwar revenue, particularly when their army is withdrawn from the interior of the country, must depend, in a great measure, on the continuance of tranquillity, and that little advantage could be expected to be derived from a country wasted by depredation and disorder. The maintenance of tranquillity, therefore, has been combined with the security of the Gackwar revenue.

31. With these previous explanations, I proceed to explain to the Honorable the Governor in Council the mode of settling for the Moolukgeeree revenue.

32. The first paper, which is taken from the Bhoomia,* or his Vukeel, is called Hat Zalamnee. The meaning of the term is simply "taken by the hand," and it is nothing more than an engagement on the part of the Bhat, or other security of the Bhoomia, to answer for certain points adverted to, but not specifically expressed in the deed.

33. I have the honour to forward, for the information of the Honorable the Governor in Council, a translation of the deed of Hat Zalamnee taken from the Limree Vukeel. It may be necessary to remark, that when the deeds hereafter noticed are transacted, the Hat Zalamnee engagement becomes cancelled, and is re-delivered to the Bhoomia, or his security.

34. The engagement of Hat Zalamnee is, therefore, more an obligation to contract certain engagements than a specific engagement itself.

35. The next deed which I beg leave to submit to your notice is a Fuel Zamin engagement. Both the words comprising the term Fuel Zamin (pronounced Phile Zamin) are of Arabic extraction, and have continued in use since the Musulman Government. The meaning of the term is "security for behaviour."

36. A perusal of the enclosure will exhibit the nature of this instrument, and that it provides security generally for the peace of the country, and the protection of the Honorable Company's, Peshwa's, and Gaekwar's districts, from irregularities.

37. It may, however, be useful to point out that this engagement is perpetual, or, in the language of Guzerat, it is called Leela or Neela Zamin, literally "green" or "fresh," but more extensively "perpetual."

38. This document is given by the Raja under the signature of his Bhat, which in a simple Fuel Zamin deed is fully sufficient: in the present case, how-

* Bhoomia is derived from Bhoomi, "the earth," and signifies a possessor of land. The term is generally applied to the Chieftains of Kattywar. It also means "a guide."

ever, Arr Zamin, or Ad Zamin, has been taken, which may be termed counter-security,—from Arr, " across," " upon," or " over and above."

39. The counter-security which has been taken in the present instance is that of a Chief, on the deed of the Bhat.

40. It has, however, also been taken with a view to another local practice, denominated Sankla Zamin, or connected security. Sankla is literally a chain, and by that term it is intended to express the binding of the Chiefs, in such a connected series as may make them mutually responsible for each other.

41. This has accordingly been done in the instance of Jhalawar, and in the enclosure already noticed under No. 1, the Arr Zamins of the several Chieftains are detailed.

42. The next enclosure is a perpetual engagement to pay the amount of the revenue as now fixed and determined, by sending an agent to Baroda, and without rendering the advance of an armed force necessary to enforce its collection.

43. The obtainment of this engagement is the fundamental object of the present expedition, and as far as any simple contract is capable of binding the actions and consciences of men, this may be supposed to be effectual for every purpose.

44. It may not be improper to remark that this document is important, as it places the right to this revenue, not probably on a more legitimate, but certainly on a more desirable basis, and annihilates for ever any plea for resistance on account of its being unsupported by anything but violence, or supported by nothing but custom.

45. It was natural, in obtaining engagements, to desire also to obtain the best possible security for their performance which the custom of the country had also rendered necessary.

46. The security in those cases is generally a Bhat, between whom and his principal there exists a bond of connection and of mutual confidence which is but seldom violated.

47. It was not possible, however, to obtain security for a money payment, except for a limited term of years; and the very nature of a money security necessarily confined it within the power of a person, under reasonable expectation, to perform.

48. It was also desirable that this period should not be so remote as to deter persons from undertaking it, or to render it too difficult to be procured, or so limited in duration as to prove deficient of its object.

49. While, therefore, the engagement of the Chieftains was made perpetual, and lays them under the obligation of furnishing security to this effect, if required, yet it was deemed expedient to limit the duration of the revenue security to ten years, as comprising a period which embraced the above considerations.

50. A separate security bond, therefore, has been executed for this period for the Jumma, and for the Kharajat, or demands distinct from the Jumma, a translation of which I have the honour to enclose.

51. It will probably appear to you, Honorable Sir, that these obligations, which are now dispersed through several documents, might with more convenience have been comprised in one general engagement.

52. The preceding observations, however, will have exhibited some cause for this separate state; but another arises from the necessity of following those local customs, and adopting those measures, which are locally considered as binding and valid, and which experience has proved useful, in preference to following any new principles, which may fail in experiment.

53. It may also be observed, that these deeds are to be executed by separate persons.

54. The counter-security, or Arr Zamin, could not be placed on the perpetual engagement for the revenue. The perpetual engagement from the Chief is necessarily a different engagement from the decennial security bond, and the Fuel Zamin deed is from the Chief, the security and counter-security.

55. I have thought it necessary thus fully to explain to the Honorable the Governor in Council the nature of the several engagements which have been taken, as they also exhibit, in a very considerable degree, the present state of this country.

56. The continual sub-division of property among descendants is a fruitful cause of dissension; and the endeavours of the superior Chieftains to preserve their possessions entire, by secret and violent procedure towards their younger brethren, keep the country continually in arms.

57. To the evil of this continued enmity between the Rajpoot families is to be added the depredations of the Kattees, the Jhuts, and the people of Waghur and Mallia.

58. The Kattees are a tribe of people whom it is difficult to class; their profession is generally that of horse-breeders.

59. Tradition relates that they are a foreign tribe, who entered this country at a very remote period, and soon rendered themselves famous by their depredations.

60. The three principal Kattee families of the country are the Kachur, Kooer, and Walla.

61. The aborigines of the country appear to be the Aheers, or shepherds. It is this tribe who mostly compose the body of the cultivators, and with this caste the Kattees have much intermarried.

62. They differ, however, in one remarkable point: that is, a Kattee never pays revenue, or parts with any portion of the produce of his own rearing. Many of the Kattee Chieftains pay Jumma, but this is realized from the Aheers and Koolumbees of their Talookas.

63. The Kattees possess in this country many little places of strength, which enable them to secure the plunder they carry off; but they are principally formidable from the excellence of their horses, and the celerity of their movements.

64. In most parts of Jhalawar the cultivator proceeds armed to his ground,

and each village has a high tree, or other elevated station, where a villager keeps watch, to announce the approach of horse, upon which the cattle are driven off from the fields, under shelter of the village.

65. The villagers being too poor to have any other property but their domestic utensils and ploughs, the cattle are, in consequence, the principal booty, and they are generally driven across the Runn, into Waghur and Kutch, where they find a ready market.

66. The depredations of the Jhuts are similar to those of the Kattees, and consist also of horse; they are, however, a tribe of Musulmans.

67. The people of Waghur are also Musulmans, who are noted for their depredations; but no persons inspire more terror and alarm throughout the country than the people of Mallia, who are of the same religion.

68. These men came originally from Sind, and are distinguished by the patronymic appellation of Meana, from one Meya, their ancestor, who settled at Kuntharia in Waghur.

69. They were invited to Mallia about eighty years ago by the first Thakoor of that inconsiderable Talooka, who availed himself of a war between the Raja of Moorvee, and his relation the Jam of Nowanuggur, to erect the present Ghuree of Mallia.

70. From this place have these people carried on an uniform system of depredation throughout the country. They are principally footmen, and excel in the use of the sword; and they, in consequence, have a great advantage in carrying on a night attack upon a village.

71. The annual Moolukgeeree expeditions of the Peshwa, the Gaekwar, and the Nuwab of Joonagur, and the excursions of the Raja of Nowanuggur, combined with the above causes, have contributed to render this country, which possesses every possible advantage for cultivation, almost waste and depopulated.

72. The villages are but few and miserable, and the inhabitants are living in a continual state of alarm.

73. It is worth remarking, however, that notwithstanding the deficiency of cultivation, the country is almost wholly destitute of wood and trees, which would seem to contradict a general observation that the natural progress of the decay of cultivation is to cause the country to be overgrown with forests.

74. The want of firewood is indeed the most serious inconvenience in the country; so much so that it was not unusual, when the army of the Subadar was passing through it, and the villages unable to supply the quantity, for the Bhoomia of the place voluntarily to cause a particular village to be deserted, the materials of which the army consumed for fuel.

75. The number of obligations and securities which it is necessary to interpose between the contracting parties, will exhibit to the Honorable the Governor in Council another strong and remarkable feature in the state of society in this country.

76. Under the general tenor of the preceding observations, the Honorable the Governor in Council will probably deem it a fortunate circumstance for the peace of society that there should be a mode of restraining the turbulent propensities of certain descriptions of people in this country, by the influence of religion.

77. The veneration that is paid in this country to the inviolability of the person of a Bhat,* is the restraint which operates upon the most uncivilized, and has been that which, under every circumstance of precaution to increase its effect, has been adopted in the course of our present proceedings.

78. The several documents which I have now submitted to the Honorable the Governor in Council are those which have been executed by the Limree Raja; but as those which have been executed by the other Chieftains of Jhalawar, and their respective Bhyad, differ from them in no respect, I have conceived it unnecessary to trouble you with a variety of papers of one uniform tenor. I have, therefore, in the enclosure first referred to, exhibited, after each Chieftain's name, those of the Bhyad who settled separately the amount of their Jumma and Kharajat (or demands separate from the Jumma) for the year 1863, as adjusted on the old system, followed by the adjustment of the current year, and that at which it is settled in perpetuity. There are also other columns exhibiting the respective Fuel Zamins and Arr Zamins.

79. Since my arrival in this country I have not had much occasion to alter the sentiments which I formerly expressed respecting the Moolukgeeree revenue.

80. I have in no instance found the right to this revenue disputed, although all were inclined to complain of more being exacted than was due, or was just.

81. It was found impossible, however, to apply any precise term to what had always been varying, and the Gaekwar officers and the Bhoomias would differ extremely in what they would term just.

82. With the officer, however, entrusted with a Moolukgeeree collection, it was always a fixed principle to get as much as he could, and with the Chieftains to pay as little as possible; and the actual settlement was accordingly not regulated by any fixed standard, and varied according to the power and ability of the parties.

83. In consequence of this principle, it was usual on the part of the Moolukgeeree officer, when the revenue of any particular place had fallen into arrear for a number of years, not to endeavour by a moderate remission to realize the whole at once. In preference to receiving less than what a predecessor had done, he would settle for a proportion of that revenue only, at an equal rate, and leave the remaining arrears to a future opportunity.

84. In consequence of this tenacity not to relinquish what had once been realized, the demands of the Murathas in this country have been progressive. It must, however, be remarked, that any great increase of revenue has not been realized by this mode. The increase has been principally on those Talookas

* Bhat, or Bharote, is the name of a caste of people very numerous in Guzerat, whose persons are highly respected by the Rajpoots and Grassias: hence their use as securities, as it would be highly criminal to permit the Bhat to commit violence on himself.

which have also been in a progressive state of improvement or enlargement, by the usurpations and acquisitions which the Chieftains themselves were making; and it must also be admitted, in a like degree, upon those who were unable to resist their exactions.

85. The Honorable the Governor in Council, however, will not be displeased to observe, from the enclosure first referred to, that the interests of the Bhoomias have not been unattended to, and that in no instance has an increase been exacted, while in almost every instance an abatement has been made.

86. In a country where the appearance of a powerful force has long been considered as the engine of a forced exaction, this proceeding cannot fail to make an impression of the disinterested views of the Honorable Company's Government, and that their mediation has been employed, not for the purpose of oppression, but really to relieve the country from the evils to which it was exposed.

87. I shall be happy if the Honorable the Governor in Council should observe, in this detail of our proceedings, a conformity to the spirit of his instructions, and that appearances should exhibit the prospect of a favourable termination to the design for which this expedition was undertaken.

88. Before I conclude, it may be expedient to advert to the unexpected difficulties and delays which have impeded a termination of our objects in this country at an earlier period.

89. The important objects which delayed my departure from Baroda have already been reported in due course, and the unprecedented fall of rain throughout the whole of this country was another obstacle, which, by preventing the junction of the Gaekwar army, also delayed the commencement of business.

90. Notwithstanding the circular letters to the Chiefs, it was found, on the first meeting of the Vukeels, that they all pretended ignorance of our intentions, and every one was under the necessity of departing to receive full powers from his superior.

91. The jealousy and the apprehension of the Chiefs were manifested in the most extraordinary proposals, and the most insignificant artifices.

92. The experience of years had taught them to expect nothing from the appearance of an army in the country but an addition to their burdens, and many hoped to find indemnity for their Talookas, or their own deeds, in making a common cause; and, under a misapprehension of our views, expressed a wish to extend their services to a Moolukgeeree circuit through Waghur, and even Kutch.

93. Some attempts were also made to excite a spirit of common interest amongst the Bhoomias of the country, and, particularly by Futteh Mahomed of Bhooj, to promote an union among the Jharejas and Rajpoots; and, in one instance, to separate the views of the Company and Gaekwar.

94. These were, however, soon discovered to be the inventions of weakness, and naturally failed in their effect as our proceedings advanced; and I trust that as our views are now well understood, they may proceed uninterruptedly to their termination.

I have, &c.

Camp at Gootoo, 7th October 1807. (Signed) A. WALKER, Resident.

APPENDICES

TO

THE FOREGOING REPORT

DATED 7TH OCTOBER 1807.

General Statement, exhibiting the Settlement of the Gaekwar Revenue for the Province
the Fuel Zamin and the

Talooka.	Chieftains' Names.	Amount of 1863, Kharajat inclusive.	Amount of 1864, Kharajat inclusive.	Perpetual Revenue, inclusive of Kharajat.
		Rs. q. r.	Rs. q. r.	Rs. q. r.
LIMREE	Huree Sing	55,569 0 0	51,931 0 0	51,931 0 0
	Bhyad,—			
	Jhalla Kimjee, of Tulsana............ *b*	1,139 2 0	985 2 0	985 2 0
	„ Tejabhaee, of Wudwana	1,179 0 0	1,078 0 0	1,078 0 0
	„ Wuktajee, of Dewlia .... *a*	554 0 0	504 0 0	504 0 0
	„ Waggie, of Tavce .... *c*	486 0 0	335 0 0	335 0 0
	„ Mooboojee, of Pulalee.......... *c*	486 2 0	385 2 0	385 2 0
	„ Bhadgeebhaee, of Geree........ *b*	1,477 0 0	1,296 0 0	1,296 0 0
	„ Dessaljee, of Bhulgaum .... *d*	1,767 0 0	1,512 0 0	1,512 0 0
	„ Maljee, of Sumla.............. *d*	1,439 2 0	1,035 2 0	1,035 2 0
	„ Gopaljee, of Inkawalia .... *d*	1,631 0 0	1,403 0 0	1,403 0 0
	„ Asajee, of Sounkoon .... *c*	676 0 0	560 0 0	560 0 0
	„ Akhobhaee, of Karol .... *b*	1,005 2 0	758 2 0	758 2 0
	„ Desuljee, of Laliad .... *c*	492 0 0	391 0 0	391 0 0
	„ Jeegee, of Kandia .... *b*	1,022 0 0	870 0 0	870 0 0
	„ Wursajee, of Kuntharia........ *b*	1,610 0 0	1,610 0 0	1,610 0 0
	„ Ramabhaee, of Dherol .... *a*	539 0 0	395 0 0	395 0 0
	„ Jeeteejee, of Wunala .... *a*	478 0 0	428 0 0	428 0 0
	„ Bhaba, of Oontree .... *a*	652 0 0	532 0 0	532 0 0
	„ Mooloojee & Chandajee,of Bhock.. *b*	2,100 0 0	1,899 0 0	1,899 0 0
	„ Jewanjee, of Chuchana .... *a*	404 0 0	343 0 0	343 0 0
	„ Megobhoy, of Bhutan.......... *c*	852 0 0	692 0 0	692 0 0
	„ Putthajee, of Jakhun .... *a*	333 0 0	261 0 0	261 0 0
	„ Suttajee, of Kunalpoor .... *b*	929 2 0	837 2 0	837 2 0
	„ Ruttonjee, of Chullala.......... *a*	1,150 0 0	1,048 0 0	1,048 0 0
	„ Kuslajee, of Kunlawa .... *b*	1,001 0 0	788 0 0	788 0 0
WUDWAN ..	„ Jhalum Sing..................	29,134 0 0	28,331 0 0	28,331 0 0
	Bhyad,—			
	Jhalla Dadjee, of Wuna	4,761 0 0	4,011 0 0	4,011 0 0
	„ Huree Sing, of Doodhrej........	1,289 2 0	1,189 2 0	1,189 2 0
	„ Gugajee, of Kheralee...........	782 0 0	732 0 0	732 0 0
	„ Devee Sing, of Rajpur	3,507 0 0	2,804 0 0	2,804 0 0
	„ Kuslajee, of Gundialoo..........	1,646 0 0	1,520 0 0	1,520 0 0
	„ Kesree Sing, of Jumbhar........	633 0 0	501 0 0	501 0 0
	„ Nyajee, of Jhampodhur	173 2 0	148 2 0	148 2 0
	„ Seggajee, of Bulloda............	562 0 0	512 0 0	512 0 0
	„ Mhôn Sing, of Wurod..........	1,624 2 0	1,553 2 0	1,553 2 0
DRANGDRA ..	„ Umer Sing...................	56,162 0 0	46,260 0 0	48,909 0 0
WANKANEER.	„ Chunder Sing, and 16 Bhyads....	19,610 0 0	18,809 0 0	18,809 0 0

* For references to the letters in the column

of Jhalawar, contrasting the Year 1863-64 *with the permanent Adjustment, also showing Arr Zamin respectively.*

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Notes.
Bharote Sewjee Puthoo, of Veerumgaum.	Veas Bhugtee Mogjee, of Veerumgaum.	The Drangdra Raja.	A*
Ditto ditto	Bharote Mulhar Bechur, ditto.	Those marked with the letter *a* are Arr Zamin for those marked with the *b*, and *vice versâ*. In like manner those that are marked *c* and *d* are Arr Zamin for each respectively. For the village of Wudwan, Roopa Bhaee Jhalla of Keralee, a Wudvan Bhyad, is Arr Zamin.	
Veas Bhugtee Mogjee, ditto..	Veas Bhugtee, ditto.		
Bharote Gopal Himmut, ditto..	Bharote Runchor Rutta, ditto.		
„ Bhana Bechur, ditto..	„ Mulhar Roop Sing, ditto.		
Ditto ditto	Ditto ditto.		
„ Sewjee Puthoo, ditto..	„ Mulhar Bechur, ditto.		
„ Bhana Bechur, ditto..	„ Ruthoo Toolseeram, of Kullole.		
Ditto ditto	Ditto ditto.		
Ditto ditto	Ditto ditto. [gaum.		
„ Sewjee Puthoo, ditto..	„ Mulhar Roop Sing, of Veerum-		
„ Art Phuljee, ditto..	„ Mulhar Bechur, ditto.		
„ Bhana Bechur, ditto..	„ Mulhar Roop Sing, ditto.		
„ Amba Puthoo, ditto..	„ Mulhar Bechur, ditto.		
....	Ditto ditto.		
„ Gopal Himmut, ditto..	„ Runchor Rutta, ditto.		
Ditto ditto	Ditto ditto.		
Ditto ditto	Ditto ditto.		
„ Bhana Wagjee, ditto..	„ Mulhar Bachur, ditto.		
„ Gopal Himmut, ditto..	„ Runchor Rutta, ditto.		
„ Bhana Bechur, ditto..	„ Mulhar Roop Sing, ditto.		
„ Gopal Himmut, ditto..	„ Runchor Rutta, ditto.		
Ditto ditto	„ Mulhar Bechur, ditto.		
„ Amba Puthoo, ditto..	„ Runchor Rutta, ditto.		
„ Bhana Bechur, ditto..	„ Mulhar Bechur, ditto.		
Raja Raba, a Charun, of Bhodana..	Charuns Lukoo and Pimroo, of Muddar.	Jhalla Wukmat Sing, of Saela.	B
„ Raba Raja and Dewrajee, of Bhodana............... Ditto ditto...... Ditto ditto...... Raba Raja .... Gopal Himmut .... Veas Bhugtee Mogjee .... Gopal Himmut	Bharote Sumbhoo Veas	Pirmar Ramabhace, of Moolee, &c.	C
Raja Raba, a Charun, of Bhodana..	Raba Wasing, of Ambulree	Huree Sing, the Raja of Limree.	D
Bharote Ghella Puthoo, of Veerumgaum.	Phooljee Roop Sing, of Pitlaud....	Moorvee Jhareja Jehajee.	E

headed "Notes," vide pages 107 to 109.

Talooka.	Chieftains' Names.	Amount of 1863, Kharajat inclusive.	Amount of 1864, Kharajat inclusive.	Perpetual Revenue, inclusive of Kharajat.
		Rs. q. r.	Rs. q. r.	Rs. q. r.
SAELA......	Jhalla Wukmat Sing................	21,226 0 0	18,782 0 0	18,782 0 0
MOOLEE,— Bhyad inclusive, except the following.	Pirmar Ramabhoy and Rugabhoy......	9,241 0 0	8,908 0 0	8,908 0 0
	Pirmar Rassajee, of Moonjpoor........	651 0 0	651 0 0	651 0 0
CHOORA,— 3 Bhyad inclusive.	Jhalla Hutee Sing..................	10,508 0 0		
1 separate. ..	Dessujee of Kurmura................	201 0 0	151 0 0	151 0 0
BUJANA	Jhut Sujajee........................	9,189 0 0	8,615 0 0	8,615 0 0
LUKTUR,— Bhyad inclusive.	Jhalla Puttojee......................	7,502 0 0	7,502 0 0	7,502 0 0
KESRIA	Jhalla Ameerjee....................	503 0 0	300 0 0	300 0 0
BUNNODE ..	Mullik Laka........................	2,497 0 0	2,108 0 0	2,108 0 0
PATREE	Wukut Sing Desaee................	5,652 0 0	5,652 0 0	5,652 0 0
JINJOOWARA .	Puthoojee, Kombajee, and their brothers.	15,159 0 0	12,005 0 0	12,005 0 0
DUSSARA....	Lall Meya and Mullik Meya..........	16,555 0 0	14,001 0 0	14,001 0 0
	Total..	2,97,741 0 0	2,56,925 0 0	2,59,574 0 0

Notes to the foregoing Statement.

Jhalawar is the name of a province in the peninsula of Guzerat, inhabited, or rather possessed, by a family of Rajpoots, bearing the family appellation of Jhalla, whence it takes its name.

The term Jhalla signifies "snatched up," and they assumed the name from their great ancestor, thus called, who, as it is fabled, being the son of a goddess, was, by her power, miraculously snatched out of the way of a wild elephant, which happened during the reign of one of the Puthan Princes, Sudraj Jaising.

It was this prince who bestowed upon Jhalla, or his father Herpal, the sovereignty of eighteen hundred villages, forming the province of Jhalawar.

After many revolutions and wars the Jhalawar principality has been reduced to the state in which we now find it, divided among several independent Chieftains, but who pay a family respect to the Raja of Drangdra, the seat of whose principality is Hulwad, which is shown in receiving the first acts of civility, and in being seated when in company with the other Chieftains of his family, on a cot, while they are seated on the inferior situation of a carpet.

Jhalawar is divided at present into the independent chieftainships enumerated in the accompanying table, in which it is also intended under each Chief to show, as far

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Notes.
Veas Ooman Ajeb Sing, of Veerumgaum.	Veas Kurpa Dhun Sing, of Veerumgaum.	Jhalum Sing, the Raja of Wudwan.	F
Raba Raja, Charun, of Bhodana ..	Raba Dewraj, of Bhodana	Wudwan Bhyad ..	G
Raba Raja, ditto ditto ..	Ditto ditto	Ditto.	
Raba Dewraj	....	....	H
....	....	....	K
Futteh Sing Desaee, of Veerumgaum.	....	....	I
Runchor Rutta, Bharote, of Veerumgaum.	Reserjee Veas, of Veerumgaum	....	M
....	....	....	
....	....	....	L
....	....	....	M
....	....	....	

as the same can be ascertained, the inferior branches, the places of their residence, and the Jumma they pay.

A.—It will be observed that a considerable abatement has been made in the revenue of the Limree Raja and his Bhyad, as well as throughout the province. The necessity for this abatement arises from the following circumstances :—

The distracted state of the Baroda Government, owing to the Kuree war, had caused the revenue of the country to fall considerably into arrears. No less than six years' revenue was due when Babajee entered the country. His rigid exaction of the dues of his Government, joined to the obstinacy of some of the Chieftains, reduced the country to a wretched state.

To this cause is to be added the disturbances raised by Mulhar Rao after he fled from Neriad, who plundered and raised contributions wherever he went.

Another cause is the war which lately existed between the Rajas of Limree, Wudwan, and Drangdra.

This war arose from the ridiculous circumstance of a party of Drangdra horse having taken a goat from a shepherd, for which they offered to pay, but the shepherd went and complained, and a party of Wudwan people went and took the flesh of the goat from the horsemen, while they were preparing to cook it.

This produced retaliation from Drangdra,—one outrage produced another; the Limree Raja was implicated in the quarrel; nor was it settled until every village of the Wudwan Talooka, consisting of upwards of sixty, was laid waste, save four, and the walls of Wudwan itself breached.

The other Talookas suffered in proportion, and the most of them require the most indulgent consideration to restore the cultivation.

These causes, with the demands of six years being enforced in two successive circuits with all the rigidity which distinguishes a Moolukgeeree circuit, instead of being gradually recovered, has been the cause of the necessity of the abatement which has been made in the amount payable by the Bhoomias.

It may, however, be useful to remark, that the Jumma and Kharajat will, in general, be found to be rather more, if anything, than Sevaram's, but, generally, less than the average of Babajee's collections.

The abatements in favour of the Bhoomias do not diminish the revenue of Government, as the former increase arose from the arbitrary and unauthorised exactions for the benefit of individuals under a variety of heads.

It is those which have appeared oppressive and vexatious which have been abolished, by which, while the country has been relieved from a permanent burden, the Gaekwar Government will actually derive a larger revenue on an average than they have hitherto done.

B.—The above remark applies to Wudwan also.

C.—The proprietor of this village is an idiot, and his property was rapidly running to ruin by the dishonesty of its managers: it is now put into a commission of management by the Bhyad, under the directions of the Sirkar.

D.—The Bhyad of this Chieftain settle conjointly for their Jummabundee.

The perpetual revenue of Drangdra is settled at Rs. 48,909, but for the year 1865 the amount is to be only Rs. 47,909. This Chieftain's affairs have been very ill managed, and his district was plundered by the exactions of an unworthy manager, who has since absconded, and another person placed in the management, at the general request of the people of the country.

E.—The Bhyad of Wankaneer settle with their Chief.

F.—The Chieftain of Saela has only one brother, who possesses the village of Leeah.

G.—This little country is possessed by a number of brethren, who are remarkable for their quiet disposition. The village of Moonjpoor was formerly waste, and re-established by Babajee, which is the cause of its being included in a separate settlement.

H.—The case of Choora is something similar to that of Luktur. The place was distressed, and taken under the protection of Government.

I.—The affairs of Luktur were in a distressed state, which induced the Chieftain to entrust the management of them to Herjee Kavass. This manager, accordingly, advanced money, but was preparing to convert them into a fortification,* which alarmed the Rajpoot proprietor, who applied to Gehnabaee, the widow of Govind Rao.

The daughter of the Luktur Chieftain had been married to Govind Rao, which had

* *Sic in origine.*

always occasioned the Luktur Talooka to meet with much consideration from the Gaekwar troops.

In consequence of this application, the demands of Kavass were discharged. A certain portion of the produce of Luktur was set apart for the subsistence of the Chieftain, and the remainder is appropriated to defray the debt and the expenses of management.

K.—This place belongs to Jhalawar, but being at the northern extremity, it generally settles at Kuree. Accounts that the securities have been taken have arrived; but the particulars not having been mentioned, these columns for the present remain blank.

L.—Patree is situated in Jhalawar, but is not a regular Moolukgeeree place. The Gaekwar has a Ghans Dana demand annually of Rs. 5,652, and the Peshwa a Peshkush, payable every fifty-four months, of Rs. 11,500.

M.—The sums at which these places are intended to settle are here put down, with an abatement in favour of the Bhoomias. The Vukeels have not yet attended, owing to some family disagreements among themselves, but they are daily expected, and they may in the mean time be accepted at the amount stated against them.

(Signed) A. Walker,
Resident.

TRANSLATE OF THE HAT ZALAMNEE ENGAGEMENT TAKEN FROM THE VUKEEL OF THE LIMREE RAJA.

Chookotee Yad or Memorandum of Settlement for the Talooka of Limree, Sumvut 1863, Bhadrupud Shoodh 5th, at Camp Gootoo.

Article I.

Jummabundee &c. for the year 1864, viz. Jummabundee as last year.

Article II.

Sookree, Kharajat, Benee Bahadaree, Nuzurana horse, &c.; the whole as last year.

Article III.

Sirkar Sowaree Khurch.

Article IV.

To settle at Baroda from the year 1865 for ten years inclusive, each year according to settlement, for Jumma and Kharajat, according to instalment, and for which to furnish security.

Article V.

After these ten years the settlement to be made at Baroda, and for this to obtain from Huree Singjee, the Limree Raja, a writing to this effect, binding on his heirs.

Article VI.

Wultur or property plundered since the date of the last settlement to be restored, where ascertained.

Article VII.

Fuel Zamin and Arr Zamin in property, or Leela Zamin (always binding) to be given

according to the wishes of the Sirkar, as contained in a separate writing, which has been read, according to which Zamin is to be procured.

Signatures.—Mark of JHALLA HUREE SING.
SORAGEE PUTTOO, Bhat of Veerumgaum.

Translate of the Writing of the Veerumgaum VEAS BHUGTEE MOGJEE *to the* SHREEMUNT ROWSHREE SENA KHAS KHEL, SHUMSHERE BAHADOOR.

To wit,—

That I do of my own good will, for the Talooka of Limree, provide perpetual and effective Fuel Zamin (or security against committing disturbances), to the Sirkar of the Gaekwar, and to that of the Punt Prudhan, or Peshwa, for the two shares, being the whole of the country, as particulars here following:—

ARTICLE I.

That I will not excite enmity with any other Chieftain, neither entertain any Bharwuteea or incendiary, whether Kattee or Rajpoot; nor will I commit any disturbance by the hands of another; neither will I seize upon the land or lands of another, abiding strictly to the same conduct as hitherto observed; neither will I purchase at the offer of my brethren their villages, or lands, when they may come to sell them. All past enmities or grievances are to rest in oblivion.

Thieves shall not be entertained within our limits: if they are permitted to remain, it shall be under proper arrangements, to prevent them from committing theft in other Talookas, or on the highway. That in whatever case individual or individuals may be under the necessity of disposing of their villages or lands, that in all such cases the circumstances shall be reported to the Sirkar, previous to entering into the transaction.

ARTICLE II.

No delinquent or criminal of the Sirkars of the Company Bahadoor, or Sena Khas Khel, Shumshere Bahadoor, shall be protected, or entertained by us.

ARTICLE III.

The several Mahals of the Sirkars of the Peshwa, Gaekwar, and the Honorable Company, being situated on all sides of us, in none of these said Mahals shall any theft or depredation be committed on the highways: passengers, merchants, or others travelling, shall meet with no molestation, but shall be assisted with carriage, and be protected to the extent of our boundaries.

Should any Soukar or other traveller suffer injury on the way, the same shall be made good to him by the lord of the Talooka where the same took place, who will also seek his redress from the Talooka whence the thieves might have come.

ARTICLE IV.

If the lands or villages of any Zumindar shall at present be retained forcibly, in case any such possessions shall have been obtained by written deed from the ruined circum-

stances of any Zumindar, the same shall be released and set at liberty after the forms of justice, there being no claim hereafter to be entertained or made.

According to the above written Articles, I have afforded fresh security, to continue from generation to generation, and if the Sirkar's Mohsul shall come for any default, such satisfaction as the Sirkar shall demand, on the case in point, with daily expense and Mohsul included, shall be given, and for the same is Jhalla Ameer Singjee of Drangdra perpetual Arr Zamin, and for which this bond is rendered.

(Signed) VEAS BHUGTEE MOGJEE.

The Writing of JHALLA AMEER SING *of Drangdra.*

To wit,—

That I have become fresh and perpetual Arr Zamin to the Sirkar, to render the above Articles effective, and to be responsible in regard thereto.

Signature of the MEHTA PURBHOOJEE on behalf of JHALLA AMEER SINGJEE.

Bahadaree of the Honorable Company.

Seal.

(Signed) A. WALKER, Resident.

Translate of the Perpetual Engagement of the Chiefs.

To Shreemunt ROWSHREE SENA KHAS KHEL, SHUMSHERE BAHADOOR, writes JHALLA HUREE SING, of the Talooka of Limree, viz :—

The armies of the Honorable Company and Gaekwar having come into this country, with a view to effect a permanent and equitable adjustment for the country of Kattywar, and its Bhoomias, Grasias, Kattees, and Ryuts, and that their revenues should continue to be paid at Baroda : I have of my own free will and consent engaged, and do by this writing engage, for the above Talooka, its perpetual Jummabundee and Kharajat, as per bond separately executed, as given when the armies used to arrive in the country. This, however, being attended with great detriment to the country, and disturbing the tranquillity of the Ryuts, and being convinced that the above arrangement provides for my benefit, the Jumma of the above Talooka and its Kharajat shall, each succeeding year, be settled at Baroda, according to the bond, by sending an Agent for the purpose ; nor shall any deviation take place in this respect.

I do, therefore, for myself, my sons, and grandsons, from generation to generation,

and my successors, engage to the above purpose; and for any deviations therein, they become responsible to Government.

Signature of JHALLA HUREE SING.

Bahadaree of the Honorable Company.

Seal.

(Signed) A. WALKER, Resident.

Translate of the Decennial Security Bond, being the Writing of SOWJEE PUTTOO, *on behalf of* JHALLA HUREE SINGJEE *of Limree, to the* SHREEMUNT ROWSHREE SENA KHAS KHEL, SHUMSHERE BAHADOOR.

That for Jhalla Huree Sing, of the Talooka of Limree, I have engaged for the Jummabundee for ten years to the Sirkar, being, for Jummabundee and Kharajat included, Rs. 51,931, and agreeably thereto are the several instalments given in writing; and agreeably to these instalments are the payments to be made in Baroda, attending at the stated periods, and having made the settlement thereof, then return. Yet if it so happen that any delay shall in this occur, the same delay shall be made good by interest for the number of days beyond the stated period of instalment at one per cent. per month.

The yearly Kist or bond to be rendered will be for	Rs. 51,931
Particulars of which are Jummabundee	Rs. 48,001
Kharajat, in which will come Sooba Sookree	1,000
Benee Bahadaree	1,101
Nuzurana horse	501
Zumindar Sookree	501
Dewanjee	301
Durrukdars	326
Shageerd Pesha	125
Soot and Chumera	75
Total	Rs. 51,931

Payable at these instalments, viz:—

Margsheersh Shoodh (or December) 2nd.
Poush Shoodh (or January) 2nd.
Magh Shoodh (or March) 2nd.
Falgoon Shoodh (or April) 2nd.

REPORT

ON THE

DISTRICT OF MUCHOO KANTA,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA:

Submitted to Government on the 11*th November* 1807.

MUCHOO KANTA.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,

To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

HONORABLE SIR,—I have the honour to report, for your information, the settlement of another general division of this country, on the principles which are detailed in my address of the 7th ultimo.

2. It is the intention of the present letter to relate the proceedings respecting that division, which bears the name of Muchoo Kanta, and to state fully the transactions which have accumulated disorder in this district, and produced circumstances which gradually annihilated security. In order to trace these circumstances to their origin, it will be useful and necessary to examine some of the more remote, as well as the recent events which have occurred in this part of the country.

3. The district of Muchoo Kanta is thus called from being situated on each side of the river Muchoo, in the western peninsula of Guzerat. It is bounded on the north by the Runn, which communicates with the Gulf of Kutch, and which separates it from Waghur; on the east by the river Goradroo; and on the south and west by the course of the Adjee river, which discharges itself into the sea in the Talooka of Balumba.

4. These boundaries comprise an exceedingly fertile tract of country, which is known by the name of Muchoo Kanta, and belongs to a tribe of Rajpoots termed Jhareja, who are distinguished by the inhuman and unnatural practice of female infanticide.

5. The Talooka of Muchoo Kanta was formerly subject to the Rajas of Kutch. About a hundred years ago a dispute to the succession of Kutch arose, in the course of which the younger of the two brothers killed his rival, and got possession of the country. The son of the deceased prince, however, escaped to Kuntharia, where he maintained a successful contest; but being unable to prevail against the party in Kutch, he accepted terms of accommodation, and received possession of the district Muchoo Kanta, and part of Waghur.

6. Kayajee was the first distinct sovereign of Muchoo Kanta, and as he established his Gadee at Moorvee, he obtained his title from this city.

7. Kayajee was succeeded by his eldest son, Alleyajee, and the others

were provided for by portions of villages in different parts of Waghur; but it is only necessary to notice those who were settled in Muchoo Kanta.

8. These were Moorjee and Raising.

9. The former received Mallia and four villages, and the latter three villages of Muchoo Kanta.

10. Some designs of ambition, which are not now easily ascertained, led Moorjee to invite the Meeanas to establish themselves in Mallia; they are Musulmans, and originally came from Sind, but had settled themselves in Waghur.

11. The Meeanas are thieves, noted for dexterity and bravery, and from their arrival at Mallia is to be dated the disputes with the head of the family at Moorvee, which gradually degenerated into an implacable and hereditary resentment.

12. The dissensions of the Moorvee and Mallia branches were for a short period suspended, and apparently accommodated.

13. In the year 1858 (A. D. 1801) the Thakoor Jehajee collected forces, and was joined by Dossajee with a considerable body of his freebooters, who are more formidable from their habits than their number.

14. The object of the expedition was a Moolukgeeree circuit in the neighbourhood, and after taking possession of Nagerwas, in the name of Jehajee, a small fort within three koss of Mallia, belonging to one of their Bhyad, whom they forcibly expelled, the confederates crossed the Runn, and advanced into the country of Waghur, which is also governed by one of their relations.

15. The common enterprise was executed with unanimity and vigour.

16. The expedition was successful, and the two Chiefs returned with a considerable booty, and encamped together at Nagerwas.

17. It was intended that they should have separated next morning; but Jehajee, by violating all the principles of union which bind the rudest state of society, surprised Dossajee and his attendants, during an entertainment to which he had invited them. In this affray many of the Meeanas of Dossajee were put to death, and those who were made prisoners were burnt alive.

18. In the disturbance and surprise which attended this breach of faith, and the seizure of Dossajee, Jehajee expected to possess himself of Mallia; but having failed in this attempt, chiefly by an accident, Jehajee carried his prisoner Dossajee to Moorvee, where he was kept in close confinement.

19. In the year 1859 (A. D. 1803), shortly after these occurrences, Babajee arrived in this country with the Gaekwar army, to enforce the payment of the tribute due to his Government, which was six years in arrears.

1855 to 1857 (A. D. 1799 to 1801).

20. The impression produced by a foreign enemy, and the internal dissensions which have been just related, induced Jehajee to make extraordinary exertions to satisfy the demands of the Gaekwar. By the assistance of his friends, and by collecting all his resources, he was enabled to discharge three years of his tribute, and almost at the rate that Babajee directed.

21. The Gaekwar army, on a second circuit, arrived at Tunkaria, in the Talooka of Moorvee, in 1860 (A. D. 1803-04), but the resources of the Thakoor were by this time exhausted, and the country exhibited a scene of disorder and calamity.

22. Babajee remained but a few days at Tunkaria, and after an ineffectual attack on the fort, against which he opened a battery, he departed, with the senior lady (Ghenabaee) of the Gaekwar family, on a pilgrimage to Dwarka. This army first plundered such part of the Moorvee territory as was within its reach, and then proceeded on a Moolukgeeree expedition into the adjacent Talookas, without having succeeded in effecting the collections from Muchoo Khunta.

23. The third Moolukgeeree circuit under Babajee took place in 1862 (A. D. 1806), when the Gaekwar's army remained three months in the neighbourhood of Moorvee, and helped to perpetuate the miseries of the country.

24. During this time Babajee made some small collections from the wretched villages, but was unable to make any impression on Jehajee, who shut himself up in Moorvee, and saw his country laid waste, without resistance.

25. The people of Mallia continued their depredations with increased violence and cruelty.

26. Babajee perceived the necessity of suppressing these disorders, but they were now too great to yield to any common remedy, and it was not easy to suspend the resentment which they had produced.

27. In this distracted state, from the excesses committed by the Mallia plunderers, peace and security were unknown; many of the cultivators had abandoned the country, and it was in danger of being depopulated.

28. The Moorvee Thakoor was, at last, forced to set bounds to his enmity, and consented that Dossajee should be delivered up to Babajee, and become the instrument of restoring the order and tranquillity of society, which had been first violated in his person.

29. It is, however, uncertain whether Babajee was more influenced to obtain the release of Dossajee from the desire of composing these differences, than to make use of this measure for realizing the arrears of the Moorvee tribute. The friends of Dossajee had, for some time, been carrying on negotiations for effecting his liberty. This intelligence hastened Babajee's progress, and he finally arranged with Jehajee to receive the money (exclusive of a Nuzurana to the Gaekwar of 50,000 koorees) that might be recovered from Dossajee, on account of the Sirkar's Jummabundee.

30. At the same time that this arrangement took place, several articles for the settlement of the revenue, and for the future tranquillity of the country, were agreed to between Babajee and the Chief of Moorvee.

31. These articles were to the following purport.

32. The Thakoor agreed to discharge his arrears of revenue for three years, and to comply with the usages of the country.

1858 to 1860 (A. D. 1801-02 to 1803-04).

33. Under the head of Muslehut Kurrah, or secret service money, as settled in consultation, the Thakoor agreed to pay Rs. 1,00,000, but on condition that Mallia should be reduced. On this event, if the Gaekwar Government should retain possession of the fort, they were to be responsible for the tranquillity of the country; but if the fort should be put into the hands of the Thakoor, he became answerable for the public peace, and was to pay to the Gaekwar a Nuzurana.

34. There were some other conditions; but as the principal object, the reduction of Mallia, was not effected by Babajee, they became nugatory.

35. It appears that Babajee, with the Gaekwar army, and accompanied by some of the Moorvee forces, proceeded to Mallia; but the people of that place were unwilling to purchase the liberty of their Chief, Dossajee, by making those sacrifices which were required from them.

36. Some trifling actions ensued at Mallia, and Babajee erected batteries against the fort; but he obtained no decisive advantage, and judged it necessary to reinforce his army by the troops which were at that time employed in making the collections of Mahee Kanta, and by sending for a gun from Baroda.

37. It is probable that Babajee found himself unable to reduce the fort of Mallia, and found it necessary to turn his attention to an accommodation.

38. The Jhalla Sahmut Sing, of Wankaneer, and the Jhareja Meeroojee, of Rajpoor, were encouraged to interfere as mediators. Their mediation was not at first successful, but at length one Jemma Mowar, a principal Meeana of Mallia, came into the camp under the security of a guarantee, and the following stipulations were concluded.

39. It was settled that the Mallia people should, first of all, pay two lakhs and a half of koorees, one lakh in ready money; and to give eleven Banians as hostages until the balance should be discharged.

40. They were to pay a further sum of four lakhs of koorees within the period of five years, by annual instalments of 80,000 koorees.

41. For this amount Dossajee gave his bond; but a clause was added, which provided that half the money only should be paid, on condition that the payment should be made immediately, or without much delay.

42. This abatement reduced the contribution from Mallia from six lakhs and a half to four lakhs and a half of koorees; in reality, however, the sum was five lakhs, as 50,000 koorees were paid as a Nuzurana.

43. Until the sum of four lakhs and a half was discharged, five of the principal Meeanas were to be delivered up as hostages, and to remain in that state until Dossajee should furnish the security of four Bhoomias, who were to be answerable that he observed a peaceable demeanour towards Moorvee.

44. The Meeana hostages were sent to Kuree, and the Banians to Than, a Gaekwar post in Kattywar, established by Babajee.

45. During these transactions Dossajee continued a prisoner in the Gaekwar camp, and as the Meeanas for a long time discovered so little anxiety to

effect the release of their Chief, Dossajee was, at one period, sent to Drangdra, with an intention of afterwards confining him in Kuree.

46. It appears that some of the principal Meeanas visited Dossajee at Drangdra, in order to confer with him on the subject of his release ; and by his contrivance, but not without the knowledge of Babajee, the Meeanas were made prisoners. By means of this act of treachery Dossajee obtained a powerful security, and forced the Meeanas to adopt measures in earnest for his freedom.

47. It is impossible to relate these violations of established laws without feeling and expressing sentiments of indignation ; but the maxim was mutual, of determining right and wrong by fraud or force. This seems scarcely compatible with the existence of civil society; and concessions extorted, or obtained by treachery, would not be scrupulously observed.

48. Under these circumstances, however, Babajee released Dossajee, who previously sent his wife and son as hostages to Drangdra for the payment of one lakh of koorees. This was one of the two lakhs for which the Meeana hostages were given, and Dossajee probably proposed, by relieving them of one-half of this payment, at the expense of his family, to recover the popularity which he might have lost with their tribe when he authorised their seizure at Drangdra.

49. The enclosed statement will exhibit to the Honorable the Governor in Council an account of the contribution which was on this occasion levied from Mallia, and of the balance which remained due on my arrival at Gootoo.

50. At the same time that Babajee entered into these arrangements for Mallia, he adjusted the Moorvee revenue for three years, and at the same rate as before.

1858 to 1860 (A. D. 1801-02 to 1803-04).

51. It was agreed that Jehajee should pay these arrears by instalments, and he gave, as a hostage, his brother Kooer Dewajee, and the Jhareja Meeroojee of Rajpoor as a counter-security, who carried Dewajee with him to Rajpoor, where he detained him in a state of confinement.

52. I have likewise enclosed for the information of Government a statement of the Moorvee revenue, as it stood at the period of my arrival in that Talooka.

53. I have thought these details, however tedious and uninteresting, necessary, to afford you, Honorable Sir, the most complete means of judging of these transactions, and of their extreme state of disorder.

54. I shall now proceed to relate my own transactions, in concert with the Agent of the Gaekwar Government, with the Chieftains of Moorvee and Mallia. It would be irksome and superfluous to relate the frequent and protracted discussions with the Agents of those Chieftains who attended the camp for the purpose of adjusting the affairs of their respective masters.

55. These agents had been early in their attendance, and abundantly submissive in their language.

56. Bhanjee Mehta, the Vukeel of the Moorvee Raja, afforded every

assurance that he would give security for paying the Gaekwar Jumma, at Baroda, by regular instalments, without causing the advance of troops to enforce its levy; but required that the amount of the Jumma should be determined by the justice of the Company, on an examination of the income of his master, and the former accounts of this concern.

57. At present the district of Moorvee is in a desolate state, owing to the disturbance with the Mallia Raja.

58. After considering these points, Bhanjee professed his master to be ready to enter into an arrangement, according to the Honorable Company's wishes, for the annual payment of the Jumma they may conceive just, and commensurate with the means of the Talooka.

59. Bhanjee proceeded to represent the circumstances of the dispute with Mallia, from the people of which place the district was continually suffering, notwithstanding the settlement which had been made, and that, until this dispute was permanently settled, the district of Moorvee would be uncultivated.

60. Hirao Jugjeewun, the Vukeel of the Mallia Chieftain, was equally profuse in the professions of his master's obedience to the commands of the Honorable Company.

61. Jugjeewun acknowledged the general justice of the complaints against the Mallia people from all parts of Kattywar, and that they have been great thieves,—a profession which they had carried on with success for three generations; but this agent promised solemnly to quit these practices, and asked only indemnity for past offences.

62. There were several reasons, however, for not trusting to the entire sincerity of these professions.

63. Both the Moorvee and the Mallia Chiefs had applied to Futteh Mahomed for assistance, and some of that Jemadar's troops had arrived at Moorvee.

64. Although a friendly intercourse had for some years existed with this Raja, yet, as his country had been fixed on for the negotiations, and made a rendezvous for the troops, he could not divest himself of the fear but that we might have some views of establishment, and that the Company had united their forces with those of the Gaekwar to enforce their demands to the utmost.

65. The Mallia people entertained similar apprehensions, although from a different motive. It was not easy to remove these apprehensions without exciting improper expectations in their room.

66. The revenues of Moorvee had now fallen into arrears for four years, including the present, and a large balance of two instalments, on account of the last settlement, still remained undischarged. The distresses of this family had reduced it to poverty; and unless some path was struck out, or some remission made in the demands which Babajee had for several years past attempted to enforce, it would be impossible to preserve the principality.

1861 to 1864 (A. D. 1804-05 to 1807-08).

67. The Gaekwar Agents admitted the distressed state of the Moorvee

Talooka, but averred that this was owing to the Raja's own conduct in respect to the Mallia Raja, whom he had so treacherously seized, and whose followers he had put to death. This, however, was not to injure the rights of the Gaekwar Government, although the policy was also admitted of not insisting upon what was impracticable.

68. The compulsory settlements, also, which Babajee had made with this district, had held out only a nominal revenue. Power had enabled him to enforce the arbitrary standard of his first year's demands; but even this engine had failed, and two Kists of the last settlement remained unpaid, while the arrears of the district had accumulated to four years.

69. It was evident that it was against the interest of the Gaekwar Government to enforce collections beyond the ability of the Bhoomias to pay, and although the Company might be nearly as much interested as the Gaekwar in seeing the latter realize as large a revenue as possible, yet it was equally necessary to be guided by principle, and to be satisfied with what the country might afford to yield without oppression, and which might then be expected to be paid without force. It was also obvious that super-exactions have only tended to diminish, in a superior proportion, the revenues of future years.

70. Wittul Rao Dewanjee, who acts in conjunction with me on the part of the Gaekwar, readily agreed to adopt this principle, generally, in negotiating for the Gaekwar revenues.

71. An application of this principle was particularly necessary with respect to Moorvee. Exclusive of the considerations of its present state of devastation, under no circumstances of probable prosperity and management could this district be expected to pay the excessive demands which Babajee had enforced. Its remote and insubordinate situation requires indulgence, in proportion as it affords opportunities of contumacy and resistance.

72. No settlement could, therefore, be permanent, unless it was moderate, and any wish to extend it beyond this point would be to the disadvantage of the Gaekwar.

73. During the discussions which these considerations gave rise to, and the backward and forward proceedings of the Moorvee Vukeels, who expressed themselves at a loss what remedies to suggest, they produced a paper containing an account of the Muratha collections from Muchoo Kanta for forty-five years.

74. I have the honour to enclose a copy of this document, Honorable Sir, which is of importance, as it not only discloses the progress of the Moorvee revenue, but may help to convey an accurate idea of the fluctuating and uncertain nature of this income everywhere.

75. While these discussions were proceeding, Soonderjee Sewjee arrived in my camp, from Kutch, and as he had been requested by the friends of the Moorvee Raja to promote, by his influence and advice, the adjustment of the Raja's affairs, I was happy to agree to his agency being made use of.

76. The Raja's Karbarees and Soonderjee first directed their attention to

adjust the old account, and to determine the amount to be paid for those years which were in arrears.

77. The Raja's brother still continued a hostage in confinement, as a security for the balance of the old account. The Mosuhlee, interest, and Bhat dues on this account, besides their accumulation, had, according to the usual course of these transactions, afforded an ample subject of litigation.

78. It would be useless, Honorable Sir, to trouble you with the almost endless discussions which ensued before these complicated transactions were reconciled, and the settlement of Moorvee was effected.

79. The following settlement was finally agreed to:—

On account of arrears of past demands	Rs. 1,70,000
For the arrears of revenue for 1861 to 1864 (A. D. 1804-05 to 1807-08), four years, at Rs. 50,000 per annum......	2,00,000
In lieu of Sookree, Nuzur, Beeaj, &c.	4,000
	Rs. 3,74,000
Deduct, collected separately from the Bhyad by Babajee, when he was last at Moorvee, and for which the Thakoor had been promised credit	52,000
Balance in full of the Moorvee revenue, inclusive of 1864..	Rs. 3,22,000

80. This amount was fixed to be discharged by instalments at the following periods:—

To be paid on Margsheersh Shoodh 3rd, 1864 (1st or 2nd December A. D. 1807)	Rs. 1,72,000
Falgoon Shoodh 2nd, 1864 (March 1808)	25,000
Kartik Shoodh 2nd, 1865 (November 1808)	1,25,000
Total....	Rs. 3,22,000

81. Of the above sum, the Raja's mother, brother, and Karbarees, had agreed to furnish Rs. 1,97,000, and for the remainder, the fort and district of Tunkaria is given in mortgage.

82. If the money is not paid on the Dewalee of 1865, interest is chargeable at one per cent. per mensem; and should it not be cleared off by the succeeding Dewalee, inclusive of interest, the produce of Tunkaria, yielding about Rs. 26,000 annually, is to be carried to account, previously defraying its expenses. Until the expiration, however, of the above period, the Thakoor Jehajee allows for the expenses of the men who remain in Tunkaria.

83. The Thakoor agreed to give Fuel Zamin and Arr Zamin as required.

84. The future revenue of Moorvee for 1805, 1806, and 1807, was determined at Rs. 50,000 a year, increasing at Rs. 2,000 annually, until it arrives at Rs. 60,000, where it is to be established and fixed for ever, provided the payments are made with regularity.

85. As the Thakoor expressed an unwillingness to deliver up the fort of Tunkaria to the Gaekwar, it was necessary to find some persons in whom the parties mutually reposed confidence, and it was reciprocally agreed to place his pledge in the hands of Soonderjee.

86. The translation of the enclosed documents, Honorable Sir, will inform you of the deeds which have been executed, on this occasion, by the Chief of Moorvee; and will afford another remarkable proof, to those which have already occurred in the course of these proceedings, of the extraordinary precautions which are found necessary for the security of engagements.

87. The first enclosure to which I refer is the translate of a bond from the Raja Jehajee of Moorvee, for Rs. 1,97,000, payable at Ahmedabad on the following periods: Rs. 1,72,000 on the 3rd Margsheersh Shoodh 1864 (or the 2nd December A. D. 1807), and Rs. 25,000 on the 2nd Falgoon Shoodh 1864 (March 1808).

88. The next document is the translate of another bond from the same person, for Rs. 1,25,000, payable also at Ahmedabad on the 2nd of Kartik Shoodh 1865 (November 1808).

89. Nos. 6 and 7 are translates of two counter-security bonds by Kooer Dewajee, the Raja's brother, and by five individuals in the Raja's service, or who possess influence and consequence at Moorvee. The parties in both these documents bind themselves for the Raja, and become responsible for the performance of his engagements.

90. The account of the Bhat who had stood security for the Moorvee revenue last year still remained to be adjusted. It was a sacred obligation on this Raja to discharge this demand, and the honour of the Gaekwar Government was equally interested that the person should not suffer who had stood security for their revenue.

91. In the settlement, however, of the Bhat's account, some difficulties occurred, which it would require time to remove. It was, therefore, with the consent of all parties, resolved to refer this point to arbitration, and Jehajee agreed to put the Bhat in possession of Kakraloo and Dheinsroo, two villages of the Moorvee Talooka, the produce of which the Bhat is to enjoy until his account shall be cleared, with interest.

92. Having brought the affairs of Moorvee to this conclusion, Honorable Sir, I have the honour to enclose a general statement, exhibiting the names of the Chieftains of Muchoo Kanta, and their respective Bhyad, with the amount of the Jumma, security, Fuel Zamin, and Arr Zamin.

93. There was no Hat Zalamnee engagement executed for Moorvee; and as the Fuel Zamin engagement, the perpetual engagement for the Jummabundee, and the security for the decennial revenue, are counterparts of those executed for Jhalawar, copies of which I had the honour to enclose in my report of the 7th of October, I have omitted them in the present address.

94. The general statement above referred to will convey all the essential information contained in those separate documents, and I have added such

remarks as appeared necessary to afford the Honorable the Governor in Council any additional explanations which the subject might require.

95. I shall now resume the subject of Mallia; this little State is exactly on land what the piratical States are at sea.

96. The Gaekwar Government had no regular demand on it for revenue, and the only pecuniary concern between them arose from the release of Dossajee and the transactions which have been already related.

97. Mallia might have occasionally paid a small contribution to the Gaekwar army under the head of Ghans Dhana, but this was not insisted upon, and the object was confined to obtain such security as might restrain their predatory practices. The payment, also, of the debt which they had contracted to the Gaekwar Government was required, but it was determined that this should not be a principal object, and an abatement would be made in the demand, as circumstances might require.

98. In respect to the mode of putting a stop to the Mallia depredations, it was resolved to follow the same course which had been pursued with the rest of the Chiefs, in preference to the extremity which the Moorvee Raja suggested; for although the fort of Mallia might have been taken, and the Meeanas expelled, the quiet of the country must have continued exposed to their depredations, and it was not the intention of the Honorable Company to enter into a warfare.

99. At different times, the troops of Futteh Sing Gaekwar, of Moorvee, of Joonagur, &c. have all appeared before this fort, but the Chief has, by intrigues and resistance, evaded the arrangements which were intended to preserve the tranquillity of the country.

100. In the last settlement, of Babajee, notwithstanding the securities he took, they have had no effect in restraining the habits of the Mallia people, and they have since that time extended their depredations into the territories of Nowanuggur and other places. These accusations Jugjeewun, the Vukeel on the part of Mallia, admitted, and seemed to think the excesses laid to their charge were justified by their necessities, and by the power which they possessed of supplying them.

101. The Vukeel, however, observed that they received some unmerited obloquy from the depredations which are committed by the people of Waghur across the Runn, and he alleged that the Mallia people have recently been driven to commit depredations from the necessity of procuring funds to satisfy the ransom of Dossajee, the Raja, when he was released from his confinement.

102. The Vukeel repeated his assurances of their desire to leave off these thievish practices, and to afford every security and satisfaction which might be in their power. As a proof of their sincerity, they released, and sent for my disposal, some inhabitants whom they had recently carried away from a village of Nowanuggur, and retained as hostages for a contribution or fine which they demanded.

103. It would be to little purpose to repeat the tergiversation that attend-

ed these discussions, but the Vukeel and his master pleaded, with truth probably, that no Bhoomia would undertake to be their security.

104. In the course of these discussions the Vukeel had been repeatedly sent back to Mallia, with admonitions and instructions for procuring a settlement, but this adjustment remained in the same unfixed state when everything was finished at Moorvee. I had delayed the most decisive measures until this period, and the movement of the detachment to Sadoolka facilitated and hastened the settlement of Mallia.

105. The Mosuhlee and interest demands of the Gaekwar Government had, as at Moorvee, increased the account with Mallia, and created disputes; but the impolicy of insisting upon these payments to their full extent induced me to propose a compromise, and a considerable abatement. The demand, therefore, of the Gaekwar, was reduced from 2,83,285-2 to 1,00,000 of koorees, payable in the following manner.

106. On the payment of 30,000 koorees, the Banian hostages were to be released, and on the payment of 70,000, which would complete the lakh, those at Kuree were likewise to be set at liberty; but, with respect to the latter, this further condition was annexed—that a Bhoomia, as Arr Zamin, should be given for the security of the Moorvee districts in particular, before the Meeana hostages obtained their freedom.

107. This Arr Zamin was to be distinct from the Arr Zamin which Mallia was also to furnish according to the regulations established for the country. These hostages will therefore remain as pledges in the hands of the Gaekwar Government, until the Mallia people shall furnish a Bhoomia as a particular security for Moorvee.

108. The usual Fuel Zamin engagement and Arr Zamin have been executed for Mallia; but as the Gaekwar Government preferred no demand for revenue from this small territory, the Jmmabundee engagements were unnecessary.

109. I have been induced, Honorable Sir, to exhibit this full view of the proceedings with Moorvee and Mallia, as they were not only attended with peculiar difficulties, but as on their issue depended, in a great degree, the establishment of the system which the Honorable Company's Government wished to introduce into Kattywar.

110. The Talooka of Moorvee had been fixed for the assembly of the Company's and the Gaekwar troops, and made the scene of the negotiations with the Bhoomias. It was in this situation that the first efforts were to be made to obtain from those Chiefs an avowal, in express terms, of their respective tributes, which were before undefined and unacknowledged, unless when demanded by an army. All the forms, maxims, and prejudices of the country were unfavourable to this change, however much it might be calculated for their own happiness and security.

111. It was evident that the example of Moorvee would produce an extensive influence, in guiding the conduct of the other Bhoomias, and that

the success or failure of the first trial would determine our future progress. These circumstances gave a degree of weight and consideration to the proceedings with respect to Moorvee, which the amount of its revenue would not otherwise have conferred.

112. A considerable degree of alarm had spread over the country of the real intentions of the Company and Gaekwar. The Bhoomias had fixed their eyes upon Moorvee, to see what would be the result, and, under the operation of the same sentiment, wished for obstacles and delay.

113. From the extent of the Gaekwar demands, the difficulty of adjustment was increased, and we became unavoidably implicated in the termination of the Mallia dispute.

114. To these circumstances, which favoured delay, must be added the usual conduct and policy of Bhoomias to gain time, so long as they conceive this method can be pursued with impunity.

115. During the proceedings at Moorvee, also, the States of Kutch were attentive to their progress and watchful of their result, and a spirit of suspicion, if not of resistance, was for some time generally manifested from that quarter, which encouraged the Moorvee Raja to persist, as long as he could, in maintaining his own hopes.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Camp at Surufdur, 11th November 1807.

APPENDICES TO THE FOREGOING REPORT,

DATED 11TH NOVEMBER 1807.

Statement of the Moorvee Revenue as it stood in July 1807.

To balance of two Kists due from Moorvee for 1858 to 1860 (A. D. 1802 to 1804)	Rs.	1,70,000
Four years' arrears, at Rs. 50,000 per each year, for 1861 to 1864 (A. D. 1805 to 1808)		2,00,000
Amount of Kharajat		4,000
Total....	Rs.	3,74,000
Deduct what Babajee recovered from Moorvee Bhyad and Tankaria, for the years 1858 to 1860 (A. D. 1802 to 1804)		52,000
Total....	Rs.	3,22,000

Account and Statement of the Contribution from Mallia.

To first contracted amount of koorees to be received from Dossajee	Koorees					6,50,000	0	0
Ditto Nuzurana to the Gaekwar						50,000	0	0
Total....	Koorees					7,00,000	0	0
Deduct in consequence of a second agreement, and promise of prompt payment						2,00,000	0	0
Amount really recoverable						5,00,000	0	0
Paid in ready money	Koorees	1,00,000	0	0				
Ditto on account of Gaekwar Nuzurana		50,000	0	0		1,50,000	0	0
Total....						3,50,000	0	0
Amount since discharged		1,00,000	0	0				
Ditto ditto		93,000	0	0		1,93,000	0	0
Total....						1,57,000	0	0
To Manootee		8,700	0	0				
Mosuhlee		32,536	2	0				
Interest		85,049	0	0		1,26,285	2	0
Total due by the Gaekwar account....	Koorees					2,83,285	2	0

(Signed) A. WALKER,
Resident.

Memorandum of the Gaekwar and Peshwa's Jummas levied from Moorvee in the undermentioned Years; communicated by BHANJEE MEHTA, *2nd October* 1807, *at Gootoo.*

	Peshwa.	Gaekwar.	Total.
	Rupees.	Rupees.	Rupees.
In the year Sumvut 1815, 12th Margsheersh Vud, by Sayajee Gaekwar Subedar...........	....	21,500	21,500
Sumvut 1816, 13th Jesht Vud, by Herbajee Ram.	....	28,000	28,000
Ditto 1817, 10th Chuitru Vud, by Herbajee Ram.	....	28,000	33,000
Ditto ditto, 14th Magh Vud, by Gunesh Appa ..	5,000	....	
Ditto 1818, 13th Magh Shoodh, by Jewajee Shamrao.	....	5,500	5,500
[In this year the villages settled separately for what they could; the above was for Moorvee alone.]			
Sumvut 1819, 5th Margsheersh Vud, by Havildar Bhugwan Bhoy	5,500	....	35,500
Ditto ditto 2nd Margsheersh Vud, by Jewajee Shumboo	....	30,000	
Ditto 1820, 11th Kartik Vud, by Appa Gunesh..	6,400	....	26.400
Ditto ditto, 9th Poush Shoodh, by Pundit Jewajee	....	20,000	
Ditto 1821, 5th Magh Shoodh, by Bhugwan Bhoy.	6,200	....	26,200
Ditto ditto ditto, by Bhugwan Bhoy	....	20,000	
Ditto 1822 and 1823, 2nd Falgoon Shoodh, by Gunesh Appa	9,000	....	9,000
Ditto 1822, 1823, and 1824, 4th Chuitru Shoodh, by Bhanjee Sowreedas	....	1,23,000	1,23,000
Ditto 1824, 2nd Magh Shoodh, by Bhugwan Bhoy Havildar..............................	11,600	....	11,600
Ditto 1825, 13th Margsheersh Shoodh, by Gunesh Appa	4,000	....	36,000
Ditto ditto, 14th Margsheersh Shoodh, by Pundit Jewajee	....	32,000	
Ditto 1826, 2nd Poush Shoodh, by Jemadar Abood.	6,000	....	28,000
Ditto ditto, 5th Kartik Vud, by Pundit Jewajee, Shamrao..............................	....	22,000	
Ditto 1827, 30th Magh Vud, by Trimbuk Narayen.	6,000	....	23,000
Ditto ditto, 3rd Chuitru Vud, by Pundit Mulharao Trimbuk.............................	....	17,000	
Ditto 1828, 1st Poush Shoodh, by Trimbuk Narayen	4,000	....	31,000
Ditto ditto, 8th ditto, by Trimbuk Mukkond....	....	27,000	
Carried over.... Rs.	63,700	3,74,000	4,37,700

	Peshwa.	Gaekwar.	Total.
	Rupees.	Rupees.	Rupees.
Brought over.... Rs.	63,700	3,74,000	4,37,700
Sumvut 1829, 11th Falgoon Shoodh, by Pundit Gunesh Appa...........................	4,500	....	7,500
Ditto ditto, 13th Chuitru Shoodh, by Jewajee Shamrao, from the villages..................	....	3,000	
Ditto 1830, 6th Poush Shoodh, by Pundit Gunesh Appa..................................	4,500	....	4,500
Ditto 1831, 4th Poush Shoodh, by Pundit Amrutrao..................................	5,600	....	5,600
Ditto 1832, 13th Falgoon Shoodh, by Havildar Kaloojee...............................	4,550	....	26,550
Ditto ditto, 10th Wuishak Shoodh, by Pundit Babeorao	....	22,000	
Ditto 1830 and 1831, 8th Kartik Shoodh, by Sobun.................................	....	40,000	40,000
Ditto 1834, 2nd Magh Shoodh, by Pundit Amrutrao..................................	4,142	....	84,142
Ditto 1832, 1833, and 1834, 10th Jesht Vud, by Futteh Sing Gaekwar....................	....	80,000	
Ditto 1835, 2nd Poush Shoodh, by Subedar Futteh Sing	...	95,000	95,000
[The Jumma this year was provisionally increased, and agreed to be paid as a Nuzurana, because Futteh Sing Gaekwar engaged to reduce Mallia.]			
Sumvut 1836, 15th Jesht Shoodh, by Pundit Nana Shamrao................................	3,742	....	3,742
Ditto 1837, 11th Margsheersh Shoodh, by Pundit Luximon Nana Shamrao, Gaekwar and Peshwa included...............................	....	....	85,000
Ditto 1838, 1st Margsheersh Vud, by Subedar Nanajee and Pundit Nana Shamrao, Peshwa and Gaekwar included	....	....	75,000
Ditto 1839, 5th Magh Shoodh, by Subedar Shamrao and Mehta Trikumdas, Peshwa and Gaekwar included................................	....	....	75,000
Ditto 1840, 12th Jesht Vud, by Pundit Gunesh Appa	7,000	....	59,000
Ditto ditto, 13th Poush Vud, by Mehta Trikumdas...........	....	52,000	
Carried over.... Rs.	97,734	6,66,000	9,98,734

	Peshwa.	Gaekwar.	Total.
	Rupees.	Rupees.	Rupees.
Brought over.... Rs.	97,734	6,66,000	9,98,734
Sumvut 1841, 10th Magh Shoodh, by Bhowanee Sewram	12,000	....	70,000
Ditto ditto, 2nd Chuitru Vud 3rd, by Pundit Nana Shamrao and Mehta Trikumdas	....	58,000	
Ditto 1842, 4th Chuitru Vud, by Pundit Myputrao.	12,000	....	77,000
Ditto ditto, 2nd Jesht Vud, by Chintama Bhow ..	....	65,000	
Ditto 1843, 11th Vuishak Shoodh, by Rowshree Morar Rao	....	43,000	50,000
Ditto ditto, ditto ditto...	7,000	....	
Ditto 1844, 11th Chuitru Vud, by Jemadar Ameed, and Mehta Trikumdas	....	43,000	50,000
Ditto ditto, ditto ditto	7,000	....	
Ditto 1845, 3rd Chuitru Shoodh, by Bhowanee Sewram	10,000	....	50,000
Ditto ditto, 12th Chuitru Vud, by Mehta Trikumdas	....	40,000	
Ditto 1846, 12th Vuishak Shoodh, by Pundit Naro Shreeput and Mehta Trikumdas	....	38,000	44,000
Ditto ditto, ditto ditto	6,000	....	
Ditto 1848, 13th Jesht Vud, by Mehta Trikumdass, viz:— In consequence of a famine in the year 1847, Rs. 13,581, and on account of 1848, Rs. 38,000.	....	51,581	61,581
Ditto 1848, 4th Magh Vud, by Mehta Amrutrao	10,000	....	
Ditto 1849, 7th Vuishak Vud	9,000	....	9,000
Ditto 1850, 1st Chuitru Vud, by Mehta Amrut Lall.	18,376	....	18,376
Ditto 1851, 13th Magh Shoodh, by Mehta Amrut Lall, Jumma	12,000	.. .	16,500
The services of the troops being required to reduce Nagerwas, recovered additional, under the items of Benee Bahadaree and Sookree	4,500	....	
Sumvut 1852, 3rd Jesht Vud, by Commandant Sewram, four years' Jummabundee	....	1,00,000	1,18,000
Ditto ditto, ditto, by Commandant Sewram ..	18,000	....	
Ditto 1853, 13th Magh Shoodh, by Pundit Bappoo.	20,625	....	20,625
Ditto 1854, 1st Bhadrupud Vud, by Jemadar Ameed, for 1853	....	72,000	72,000
Ditto 1855, 8th Ashwin Vud, by Commandant Sewram, for 1854	....	64,500	86,500
Ditto ditto, ditto ditto	22,000	....	
Carried over.... Rs.	2,16,235	12,41,081	17,42,316

	Peshwa.	Gaekwar.	Total.
	Rupees.	Rupees.	Rupees.
Brought over.... Rs.	2,46,235	12,41,081	17,42,316
Sumvut 1860, 5th Ashwin Vud, by Babajee Appajee, for three years, up to 1837, and for Peshwa and Gaekwar................................	....	....	2,50,000
Ditto 1860, 5th Ashad Shoodh, by Babajee Appajee, Gaekwar and Peshwa, three years, up to 1860	....	....	2,50,000
Gaekwar and Peshwa included, Rs. 7,55,000.... Rs.	2,46,235	12,41,081	22,42,316

(Signed) A. WALKER,
Resident.

Translate of a Bond executed by Raja JHAREJA JEHAJEE *of Moorvee, dated Sumvut* 1863, 3*rd Ashwin Shoodh (October A. D.* 1807*), for Koorees* 6,26,952-2, *or Rupees* 1,97,000.

Particulars as follow :—

For 5,47,390 koorees, or Rs. 1,72,000, is to be given a bill on Ahmedabad at the rate of 318¼ koorees to Rs. 100, and the same to be payable on the 3rd Margsheersh Shoodh, Sumvut 1864 (2nd December A. D. 1807), but on any delay therein interest to be charged (on the principal of Rs. 1,72,000) at one per cent. per month, but still the money (Sirkar Jummabundee) shall be paid by me at the period as stipulated for. For koorees 79,562-2, or Rs. 25,000, is to be given a bill on Ahmedabad, at the rate of 318¼ koorees to Rs. 100, and the same to be payable on the 2nd Falgoon Shoodh, Sumvut 1864 (March A. D. 1808), but on any default therein interest to be charged (on the principal of Rs. 25,000) at one per cent. per month, but the money shall be paid by me at the period so stipulated for; and according to this agreement 6,26,952-2 koorees are to be paid at the above-stated periods of instalment so stipulated for, and to be the first disbursement from the entire revenues of Moorvee and its Purguna, in which is included every item of collection, being for the due discharge and payment of the Sirkar Jummabundee.

In case this payment is not delayed beyond one month from the date of the period settled for as above, the Sirkar Mohsuls are not to be sent, but if delayed beyond that time, then shall the Sirkar send five Mohsuls, to whom shall be given the usual allowances, but on the due adjustment of the Sirkar monies (so stipulated for) the Mohsuls

to be recalled; and even in any case of misfortune to this country these monies (Sirkar Jummabundee) shall nevertheless be made forthcoming from some eligible source. The above written matter shall be preserved and have effect.

(Signed) JAHREJA JEHAJEE WAUGJEE.

Witnesses.

SHREE SOORUJ (SUN).
MEHTA AMBARAM DYARAM JHAREJA.
PATEL JEWUN SHUNKUR.
MOODOOJEE JESSAJEE RUNSORD SHREE.
NULLOOBHOY KOOER JALLUM SINGJEE JHAREJA.
RAISINGEE DAWAJEE JETA BAWAJEE.
SUNGAREE JEWUN JUGANEE MEHTA.
OODOWJEE NURSUNGAREE JHAREJA MAWOJEE.
MEHTA BHIMJEE RAMJEE JHAREJA HALLAJEE.
RAWAJEE.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Translation of a Bond executed by JHAREJA JEHAJEE, *Raja of Moorvee, dated Ashwin Shoodh 3rd, Sumvut 1863 (October 4th, A. D. 1807), and for the sum of Rs. 1,25,000, to be payable by a Bill on Ahmedabad, according to Aut Currency (a rate of payment peculiar and favourable to the Recoverer).*

This money (Sirkar Jummabundee in part, viz. Rs. 1,25,000), principal only, shall be payable on the 2nd Kartik Shoodh, Sumvut 1865 (November A. D. 1808).

At the expiration of that period (not being paid), interest to be then chargeable at a rate of one per cent. per month (understood for the granted term of one year), and the whole then (principal and interest) to be wholly discharged on the 2nd Kartik Shoodh, Sumvut 1866 (November A. D. 1809).

In further aid and security for the due discharge of this money (the said sum of Rs. 1,25,000, in part Sirkar Jumma) is given up (to Soonderjee understood) the fort of Tunkaria, and five villages besides (of that district), viz:—

1. Fort of Tunkaria.
2. Hurbuteyable.
3. Large Nusedo.
4. Small Beserow, Sirkar share.
5. Large Beserow, the share of Nagreeseya. Accordingly are the above written six villages, including Tunkaria, mortgaged, but to be given up again (to the original possessor) on the actual settlement of all demands, interest and principal included.

As above, this money (Sirkar Jumma) is to be discharged in the year Sumvut 1866 (A. D. 1809), but if, in failure thereof, then from the 2nd Kartik Shoodh (November) of the year Sumvut 1867 (A. D. 1810) shall the entire products of these villages be

carried to the account of Wutunter (discharge of interest, Manootee, &c., and all other kinds of incumbrance).

The whole products of the villages, consisting of Varo (asses), Tulat (pecuniary rights of the village clerks), Bhoom (land revenue), and Kulloo (judicial fines); Kawalabut (of the latter item) to be carried only (to the cause of Wutunter) the sum of 100 koorees; for of this custom, whatever additional sum is realized, the same is to be carried to the discharge (of the principal Jumma, Rs. 1,25,000).

All waste lands that may be cultivated, all trees, and pasture lands, to be carried to the account of Wutunter, as well as the whole products of the six villages (as above enumerated). According to the foregoing agreements the fort of Tunkaria being given over (to Soonderjee), the people appointed for its protection are fifty sepoys and twenty-five horsemen, and for their pay is allotted a daily sum of 100 koorees, to be payable at the expiration of four months; but in any case in the interim, if money is asked for, it is to be given. Should the fort in question require any ordinary repairs, from accident or otherwise, the Patel to make those repairs to that extent.

All these monies (as above) being duly discharged, the said fort and villages to be then released from this obligation.

If it so happen that this money (Sirkar Jumma) is not wholly paid within the period so stipulated for, the spirit of this agreement subjects the recoverer, from the day he commences to enjoy Wutunter, to all charges of interest and Manootee, the subsistence of the guard of Tunkaria, as well as all charges whatsover recoverable in this concern. Accordingly have the six aforesaid villages been mortgaged; but if in this appropriation should the property of another have been included, and the same become a subject of dispute, then I, Jhareja Jehajee, do hold myself responsible for the same.

The above written shall be preserved from default.

(Signed) JHAREJA JEHAJEE WAUGJEE.

(True copy of the translation)

(Signed) F. D. BALLANTINE,
Translator.

Translate of a Counter-Security Bond by KOOER DAWAJEE, *Brother of the Moorvee Raja.*

To wit,—

That Soonderjee Sewjee holds two bonds, the written deeds of Kooer Jehajee, viz:—

One bond, being for 6,26,952-2 koorees, or Rs. 1,97,000, and the second bond for Rs. 1,25,000 (Sirkar Jummabundee, &c.), recoverable (in part) from Tunkaria, &c. and payable on the 2nd Kartik Shoodh (November) of the year Sumvut 1865 (A. D. 1808).

Such being the spirit of the bonds rendered by Kooer Jehajee, he will make full payment of the same at the period stipulated for; but in all cases of excess, or deficiency therein, I do bind myself responsible.

This bond is further rendered to you that in case Kooer Jehajee shall deviate from

the actual spirit of his agreement I will answer therein. And the same according to this written deed shall have effect.

Dated Sumvut 1863 (A. D. 1807), *3rd Ashwin Shoodh Ruvewar (October).*

The above written is truth.

(Signed) KOOERJEE DAWAJEE.

Witnesses. 

AMBARAM POONJEE.
SUNGAREE JEWUN JUGANEE.
PATEL JEWUN SHUNKUR.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

Translate of a Counter-Security Bond by MEHTA OODOWJEE NURSUNGANEE *and* MEHTA BHANJEE RAMJEE, *and* MEHTAS AMBARAM, *and* KERPARAM *and* KAUNJEE DYARAM *in behalf of Raja* JEHAJEE.

To wit,—That Soonderjee Sewjee holds two bonds, the written deeds of Kooer Jehajee, viz:—

One bond, being for 6,26,952-2 koorees, or Rs. 1,97,000, and the second bond for Rs. 1,25,000 (Sirkar Jummabundee, &c.), recoverable (in part) from Tunkaria, &c., and payable on the 2nd Kartik Shoodh (November) of the year Sumvut 1865 (A. D. 1807).

Such being the spirit of the bonds rendered by Kooer Jehajee, he will make full payment of the same at the period stipulated for; but in all cases of excess or deficiency therein, we do hold ourselves individually responsible thereto (but subject to this clause); viz:—

Of all the aforesaid individuals who have hereby bound themselves responsible, it is to be understood as affecting only those persons who shall actually remain in their (present) employment.

The same to have effect.

Dated Sumvut 1863, *3rd Ashwin Shoodh.*

(Signed) MEHTA OODOWJEE NURSUNGANEE.
MEHTA BHANJEE RAMJEE.
MEHTAS AMBARAM, and KERPARAM and KAUNJEE DYARAM.
The above written is truth.

Witnesses.
KERPARAM SUNGANEE.
JEWUN JUGANEE PATEL.
JEWUN SHUNKUR.
MEHTA AMBARAM POONJEE.

(True copy of the translation)
(Signed) F. D. BALLANTINE,
Translator.

General Statement, exhibiting the Settlement of the Gaekwar Revenue for the Muchoo Kanta, contrasting the Year 1863-64 *with the Permanent Adjustment; also showing the Fuel Zamin and the Arr Zamin respectively.*

Talooka.	Chieftains' Names.	A mount of 1863, Kharajat inclusive.	Amount of 1864, Kharajat inclusive.	Perpetual Revenue, inclusive of Kharajat.	Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
		Rupees.	Rupees.	Rupees.				
MOORVEE..	Jhareja Jehajee, and 7 Bhyad.	50,000	50,000	60,000	Ghelah Putto, Bhat of Veerumgaum, and Veas Ram Rai, of Drangdra.	Gurvee Poonarovee Reemah, and Tuka Bheema, Charuns of Marade, of the Purguna of Wudwan.	Jhalla Chundersing, Raja of Wankaneer.	The Chief of Moorvee settles for all the Bhyad, and Mallia pays no separate revenue, nor has it for many years afforded anything to the general contribution.
MALLIA...	Jhareja Dossajee, and 4 Bhyad.	......	......	......	....	The Charuns of Veerbuderha and Sokra, and the Peer of Jenjorah.	Jhalla Ameersing, Thakoor of Drangdra.	

The present state of Muchoo Kanta is more particularly exhibited in the following table :—

Names.	Places of Residence.	Dependent Villages.	Remarks.
Thakoor Jhareja Jehajee, *stated in the Raja of Moorvee indifferently.	Moorvee	46	
Bhyad,—			
1. Jhareja Sublajee .. A	Goorgon	4	A.—The descendants of Kojajee and Ramsingjee, and immediate brothers of Trimuljee, who died childless, and Alleyajee, who succeeded to the four villages belonging to the younger branch, have been almost completely reduced to the possession of the Mallia Raja.
2. Mooloojee ...... B	Moorpoor........	6 B	B.—The descendant of Jehajee, the brother of Rewajee, the Raja of Moorvee.
3. Punsajee C	Lujai	6 C	C.—The descendant of Jewajee, the brother of Wagjee, who succeeded to Moorvee. He also inherited the portion of Adjeebhoy, who died childless.
4. Jhalum Sing	Senwar..........	3	D.—Descendants of Wunvajee and Werajee, brothers of Wagjee.
5. Pullajee .... D	Berallo..........	3	
6. Dewajee	Shujunpoor	3	Brothers of the present Raja, the eldest.
7. Meraujnenjee .... E	Bella............	2	E.—Surviving son of Wagjee.
Dossajee Thakoor......	Mallia	8	
Bhyad,—			
1. Jhareja Dessuljee ..	Nowagaum	1	
2. Anjun Sing........	Wadurgoo	1	
3. Fuljee............	Koontargoo	1	
4. Bhowsing	Barordoo........	1	

Memo.—The above comprises all the Bhyad of Moorvee. The names of the Teelat or senior of each branch are mentioned, but it is to be observed that both of these have their relations descending from the same stock, who share their patrimony. Mooloojee, of Moorpoor, is so far an exception that his only relation is an uncle, who enjoys two of his six villages.

The Talooka of Muchoo Kanta belongs to the tribe of Jhareja Rajpoots, who are distinguished by the practice of female infanticide. The introduction of their Government over this country took place in the reign of Akbar, who gave it in Jageer to the

* *Sic in origine.*

family of Bhooj, as a reward for their treachery to Sultan Moozuffur of Guzerat, when he fled from the Moguls after they had expelled him from the capital of Ahmedabad. This action of the Jharejas is still mentioned as a stain in a country where the Chiefs claim and exercise the right of protecting even criminals who seek an asylum within their jurisdiction.

Bhowanee.—The name of Jhareja is ascribed to the fabulous origin of four Yadows having escaped from the battles of Krishna, who were protected by Hingla. One she preserved in her mouth, which in the dialect of Kattywar is called Jhareja, and from him the Jharejas are descended; another was preserved in her arm, or Choora, and hence is derived Choorasama family, &c.

The Talooka of Moorvee was separated from the Government of Kutch Bhooj in the reign of Rewajee, about one hundred years ago, who was killed and deposed by a rebellion of Gor Gorjee, his junior brother.

The son of Rewajee, who was named Kayajee, established himself at Moorvee, and had eight sons.

The eldest, by name Alleyajee, succeeded to the principality of Moorvee, and the others were provided for by portions of villages in different parts of Waghur; but Muchoo Kanta is the object of our present inquiry.

Moorjee received Mallia, and four villages of Muchoo Kanta; Raisinjee received three villages of the same district.

Although Moorjee received but, some say, only four villages from his father Kayajee, they have been since gradually increased to the number in the table, by the continued depredations and encroachments of the Mallia people.

In securing these encroachments, the Mallia Chiefs have been principally assisted by the Meeanas, a tribe of Musulmans whom Moorjee invited from Waghur, probably with the view of availing himself of their activity, and their reputation for bravery, to throw off his subordination to the head of his family, established at Moorvee.

There are two opinions concerning the term Meeana,—one, that it is not descriptive of anything, and is only a family or patronymic appellation, from one Meea or Meyan, their ancestor; by another opinion, the original name of the Meeanas is traced to Meh, which, in the language of Sind, signifies a mean or low caste. In Sind, the original country of the Meeanas, they are fishermen, but in Bhooj and in Mallia they are thieves. Besides a few families of Bramins, Rajpoots, and Banians, Mallia is inhabited by about fifteen hundred or two thousand families of Meeanas.

Alleyajee had two sons, Rewajee and Jehajee.

Rewajee succeeded, and Jehajee received six villages of Mucho Kanta, which are still enjoyed by the grandsons of Jehajee, who reside at Moorpoor.

Rewajee had six sons, Puncheanjee Jewanjee, Wagjee, Kerojee, Adubhoy, Ryabjee, and Wunoojee.

Puncheanjee succeeded to Moorvee, and reigned eight years, but, dying childless, was succeeded by Wagjee, the next senior by the elder wife.

The other brothers received three villages, Ryabjee receiving two more when his elder brother ascended the Gadee. By Ryabjee dying without children, his villages reverted to the Moorvee head of the family.

Wagjee had four sons; but Jehajee, the present Raja, succeeded in consequence of his elder brother dying without issue; the other two are Dewajee and Mermajee, both living on the produce of their villages, of which Dewajee has three, and Mermajee two; the latter being by a younger wife.

The Raja Jehajee has five wives. Two of them are Jhalla Rajpootnees, of the Wankaneer and Wudwan families: one is of the Gohel tribe; one of the Waril, who compose the Bate pirates; and another is of the Sooruj Rajpoot caste. Futteh Mahomed of Bhooj is married to the sister of the last;—this will show how little scrupulous these Rajpoots are in respect to their marriages.

By the Sooruj lady Jehajee has one son, an infant named Pruthee Raj, and has no other offspring alive, having destroyed three daughters at their birth.

(Signed) A. Walker,
Resident.

11th November 1807.

REPORT

ON THE

DISTRICT OF NOWANUGGUR,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 20th November 1807.

NOWANUGGUR.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Chief Secretary to Government, Bombay.

Dated the 20th November 1807.

SIR,—In my letters of the 24th and 29th ultimo I had the honour to state, for the information of the Honorable the Governor in Council, my intention of moving the detachment towards the territories of the Chieftain of Nowanuggur, and that, in prosecution of this design, the detachment, accompanied by the Gaekwar troops, had arrived at the station of Surufdur, the principal village of a Talooka dependent on that Chief.

2. The negotiation with the Chief of Nowanuggur formed the only material obstacle to the success of those arrangements which the Honorable Company, in conjunction with the Gaekwar Government, had undertaken to introduce into Kattywar; but I entertained and expressed a hope that the Jam, influenced by a sense of the advantage and propriety of those arrangements, would be induced to pursue a line of conduct which might secure to his country and his family the benefits of the ameliorated system.

3. The event, however, has not answered my expectations, and it is now necessary that I should state as circumstantially as possible, for the consideration of the Honorable the Governor in Council, the causes that have for the present frustrated my hopes.

4. Jam Jessajee, the Chief of Nowanuggur, has been long distinguished by the oppression of his Bhyad, and by manifesting a spirit of encroachment on his neighbours: this conduct has occasioned numerous complaints, and the Gaekwar Government has had recourse to various expedients to prevent his schemes of encroachment, or to thwart their execution.

5. The Jam, however, by carefully availing himself of the opportunities which occasionally offered from his situation, has considerably enlarged the boundaries of his dominions, and employed his resources in enterprises that have kept the country in a state of inquietude and alarm.

6. One of the most violent and least justifiable of those aggressions occurred after the arrival of the detachment and Gaekwar troops at Gootoo. At

this period the Jam possessed himself of the fort of Kundorna Rana Ra, belonging to the Poorbunder Chief, and under circumstances peculiarly reprehensible.

7. It is the detail of these circumstances which I am induced to submit for the information of the Honorable the Governor in Council.

8. Kundorna Rana Ra is a small fort of the Raja of Poorbunder, within a few koss of his capital, and situated in the midst of his territories. The Raja's forces consisted principally of Mukranees, a people from Sind, who, like the Arabs, repair to this country for military employment, and who had by degrees obtained the chief authority in the State.

9. In consequence of a dispute between a body of Arabs and the Mukranees, the latter, to the number of 800, left Poorbunder, and seized on the fort of Kundorna.

10. At first the Mukranees pretended to hold this place as a security for their arrears of pay, but when the Chief of Poorbunder removed that plea, they refused to receive their dues, and openly avowed a venal and treacherous intention of disposing of the fort of Kundorna to some other Chieftain.

11. With this view, they made offers to the Nuwab of Joonagur to surrender to him the possession of the fort, on condition that he should provide for them in his service, and discharge the arrears of pay due by their former master.

12. The Mukranees, however, receiving no encouragement from the Nuwab of Joonagur, made similar advances, with more success, to the Jam of Nowanuggur.

13. That Raja soon closed with the terms of the Mukranees, and, contrary to every principle of justice and propriety, deprived a neighbouring Chieftain, with whom he was at peace, of his possessions.

14. According to the assertions of the Jam, he paid to the Mukranees three lakhs of koorees as the price of their treachery, and has entertained them in his service; by other accounts the sum of money was only half that amount.

15. It is here necessary to premise, that by the established custom of this country, which has become a public law for the conduct of the Chieftains, their intestine wars, which are carried on with cruelty and violence, must cease when the Muratha armies enter on a Moolukgeeree circuit; and any troops which the Bhoomias may have in the field are obliged, during that expedition, to retire into their forts.

16. It is equally the acknowledged right and duty of the Muratha States, who exercise the privilege of Moolukgeeree, to check the tyranny and oppression of the Bhoomias, to redress the grievances of those whom they injure, and to punish those who commit irregularities.

17. In pursuance of these acknowledged principles, which form the basis of the success of the operations of a Moolukgeeree army, and cannot in any instance be with safety dispensed with to a people so tenacious of precedent, when favourable to their own views, as the Bhoomias of Kattywar, when it was known that the Jam had sent a considerable force to the neighbourhood of

Kundorna to support his intrigue with the Mukranees, he was warned by the Gaekwar Government of this irregularity through his Vukeel, at that time in the camp at Gootoo. This caution was ineffectual, and shortly afterwards intelligence was received that his forces had taken possession of Kundorna.

18. The stability of the arrangement which the Honorable Company and the Gaekwar Government are desirous of establishing in this country must at all times, in a great measure, depend on the care taken to afford protection against violence and oppression, and especially to oblige the Chiefs to respect those customs or laws which are in favour of public order or private security. If this is neglected at any time, the country must be expected to relapse into a state of anarchy, and to exhibit a scene of devastation.

19. As the truth of this remark seems indisputable, it appeared more particularly necessary, in this early stage of our proceedings, that they should not be marked by any dereliction of those principles, and that our operations should not exhibit any connivance at those infractions which favour violence and disorder.

20. Under the influence of these sentiments, every remonstrance was made to the Vukeel of the Jam while the armies remained encamped at Gootoo, and every argument which moderation and justice, and the interest of his master suggested, was adduced, to make him alter his conduct.

21. Fully instructed on this head, the Vukeel was despatched early after the seizure of Kundorna to Nowanuggur, in order to persuade his master of the injustice and impolicy of his behaviour.

22. Rudrajee (the name of the Nowanuggur Vukeel) soon after this returned with the refusal of the Jam to deliver up Kundorna, but afforded rather satisfactory answers to some other questions at issue, and expressed a disposition to accede to the arrangements in progress for the country, provided he was confirmed in possession of that fort.

23. During the whole period that the detachment remained in the neighbourhood of Moorvee, this discussion was continued, and every expedient and argument were tried to convince the Jam that it was impossible to expect the approbation of the Company's or of the Gaekwar Government to an act so discreditable and improper as that which he had committed.

24. It was not until every argument had failed, and after the utmost latitude in point of time had been given for deliberation, that the last measure was resorted to of marching the detachment to Surufdur, and, subsequently, further into the territories of Nowanuggur.

25. In the execution of this measure every possible care was taken to preserve the country from molestation, either from the Honorable Company's troops or from those of the Gaekwar.

26. It is but justice to mention that the commander of the Gaekwar forces readily adopted every precaution to preserve the country from injury, and safeguards were furnished, not only to such villages as were in the vicinity of

the route of the troops, but they were sent on in advance, and in all directions, to a great distance.

27. In these instances the habits of Native troops, and the established laws of Moolukgeeree, were abandoned; which exclude every village from the benefit of a Bhandar or safeguard that does not formally apply for protection, and authorise a country to be laid under contribution until it has satisfied all the demands of the superior Government.

28. Notwithstanding these extraordinary precautions, which afforded the most perfect security to the crops and the inhabitants, the Jam was actively employed in collecting forces at his capital.

29. At the same time he issued directions to the villagers to desert their habitations, and to leave them waste.

30. Under these indications, it was determined to march towards Nowanuggur, and, by the appearance of more vigorous operations, to awaken in the Chieftain an alarm for his immediate interests, and even for his personal safety.

31. In order to understand the force of this remark, and to exhibit fully the situation of the Jam to the Honorable the Governor in Council, it is necessary to lay open domestic circumstances.

32. The various efforts of the Jam to encroach on the neighbouring States has rendered them all inimical to him. He is on bad terms with the Jhareja Rajpoots, who have the greatest power in this part of the country, and at open enmity with almost the whole of his Bhyad, who are in a state of Bharwut..ea, and leaving their own villages consequently depopulated, and their lands uncultivated, they support themselves by committing depredations on the country, taking care that their ravages fall where they may be most injurious to the interests of the Chief.

33. Koeer Suttajee, the only brother of the Jam, had lately fled from Nowanuggur, and was at this time living at Jooriabunder. This brother and the whole of these fugitives had made repeated and earnest applications to me for permission to join the detachment with a numerous body of armed men, and solicited to be led against Nowanuggur, which they proposed to reduce.

34. It would have been contrary to the moderation and humane motives that had led the Honorable Company to interfere in the affairs of this country to have encouraged these hostilities, which would have but increased its disorder and calamity.

35. Instead, therefore, of bringing the disaffected Bhyad into the field against the Jam, they were recommended to remain quiet, and prohibited from prosecuting their domestic wars,—an injunction which they obeyed.

36. By this means the Jam was protected from the dangerous consequences of a general disaffection, and no advantage was taken of events which might have been converted to subvert his authority.

37. The measure, however, of marching at this time towards the city of

Nowanuggur was suspended, at the earnest entreaty of Rudrajee, the Vukeel of that Chief, who again departed for that capital, and undertook to change the purpose of his master.

38. To remove every pretence which the Jam might urge for retaining his unjust acquisition, he was now assured that not only the money that he had advanced to the Mukranees should be repaid to him, but that every just claim he had should be liquidated, and that on restoring Kundorna he should receive an equivalent territory.

39. These sacrifices the Poorbunder Chief and the Gaekwar Government had agreed to from different motives,—the latter from policy, and that its infant arrangements might not be interrupted by any contigencies of war or disturbance; the former submitted from necessity, and because he judged that he had no other means of compensation, or rather of security.

40. The Vukeel returned from this mission as unsuccessful as before, but reported, in more plain terms than he had hitherto made use of, the resolution of the Jam to retain possession of the fort of Kundorna, and offered on that score to pay a Nuzurana to the Gaekwar Government equal to one year's tribute from Poorbunder, which is between Rs. 30,000 and Rs. 40,000.

41. The honour of the Honorable Company, and the permanent interests of the Gaekwar, equally precluded the possibility of accepting this offer.

42. It would have been countenancing an act of perfidy and aggression; the sentiments which this conduct would have inspired must have had a decisive influence on the arrangements, and their political and permanent effects could not have been preserved.

43. Although the infamy and folly of this proposal were explained to Rudrajee, he was told that neither the Company nor the Gaekwar would interfere to prevent the Poorbunder Chief from accepting a pecuniary satisfaction. That Chief, however, not only refused to listen to this proposal of accommodation, but declared that if he was curtailed of his possessions he could not pay his Jumma to the Gaekwar Government; and insisted, besides, if his wrongs were not redressed, that he should pursue his own revenge by laying waste the territories of Nowanuggur.

44. In consequence of the conduct the Jam had adopted, it was judged necessary that the detachment and the Gaekwar troops should advance nearer to his capital.

45. Accordingly, on the 15th instant these troops encamped at Jeewapoor, a village about sixteen or eighteen miles from Nowanuggur.

46. At this approach of the troops, the Vukeel Rudrajee again testified his uneasiness, and solicitude to accommodate the differences of his master.

47. As the Jam had no forces that could protect his country against the incursions of these troops, or meet them with any prospect of success in the field, it was hoped that he might at last be induced to desist from an opposition which could not fail to end disadvantageously to his interest; and as it was not intended to pursue these operations any longer than until their effect was

observed, it was judged most advisable to accept Rudrajee's proposal of proceeding once more to Nowanuggur.

48. On the departure of this person the circumstances attending the present conduct of his master were fully recapitulated, and, that they might not be mistaken or misrepresented, they were transmitted by the Vukeel in writing.

49. It was stated that the sole object of the Honorable Company was to assist their ally, the Gaekwar, in promoting the peace and prosperity of the country, and to terminate the causes which have so long checked and retarded its improvement.

50. This plan had been promulgated amongst the Chiefs, and had been acknowledged by all the Bhoomias, including the Jam himself, as just and advantageous.

51. The principles which formed the basis of these improvements were violated by the seizure of Kundorna, which was equally destructive of the permanent peace and prosperity of the country, and deprived the Gaekwar Government of its revenue.

52. This outrage, also, had been committed in defiance of the repeated prohibition of the Gaekwar Government, and was a breach of the practice and maxims of the country, by which no Bhoomia can act offensively while the Muratha army is within any of the divisions of Kattywar.

53. At the time that the Jam possessed himself of Kundorna, the troops of the Honorable Company and of the Gaekwar were at Gootoo, and his Vukeel in their camp.

54. Nothing could compensate to these Governments the violation of an established rule of such importance; and if they were once to admit this act of violence to be justified, it would be followed too readily as a precedent, and prove destructive of the prosperity of the country, and of the public revenue.

55. By permitting the Jam to retain possession of Kundorna, the Gaekwar Government would have no other alternative than to carry the ravages of war into the territories of the Poorbunder Raja, who, on grounds of justice and propriety, demands protection from the superior Government against an aggression committed in the presence of its forces.

56. The Jam could not be at a loss to determine what the duty and interest of the Gaekwar Government must dictate for its conduct on this occasion.

57. The honour and the permanent interest of the Gaekwar require that he should preserve the just rights of his dependents, and the established maxims of the country being favourable to order and subordination, it was expected that the Jam would follow a line of conduct suitable to these views.

58. On the other hand, the Honorable Company and the Gaekwar were desirous of affording the Jam every demonstration of their friendship and favour. They were willing to uphold his respectability, and to relieve him from the charge of Kundorna in such a manner as would be least hurtful to his feelings and character.

59. In case the Jam should withdraw his people from Kundorna, every proper claim that he might have on Poorbunder would be settled to his advantage, and it was intended that he should be reimbursed in the money that he had advanced to the Mukranees.

60. On the 19th instant Rudrajee returned to the camp, and delivered the answer of his master, which in substance contained his resolution not to restore Kundorna; but this refusal was conveyed in terms of greater humility and submission than he had formerly employed.

61. The Jam made no reply to the offers of indemnification which had been made to induce him to deliver up Kundorna; and appeared to make no defence for his conduct, but pleaded, if he had committed a fault, that it might be forgiven, and that he might not be compelled to restore what he had acquired.

62. He declared that he would neither make war on the Company nor with the Gaekwar, and it was ascertained to be his intention to shut himself up in Nowanuggur, where he expected security for his person and his family.

63. After this indication of the Jam's sentiments and intentions, it was evidently useless to attempt to overcome his resolution by any further negotiation.

64. The Jam had prepared himself for that kind of resistance which all refractory Chieftains have recourse to when they resolve to oppose or to evade any of the demands of the Murathas; and although they are invariably obliged at last to comply with those demands after they have suffered their country to be plundered, this fatal experience has little influence in altering their conduct.

65. The Bhoomias, accustomed to the sudden and short incursions of the Murathas, the object of which is generally booty, retire with their families and effects into their forts; and from these retreats they behold with apathy and indifference the ravages of war, which do but little affect their own safety. If they suffer any alarm and disquietude they purchase peace, and on receiving a pecuniary compensation the Muratha armies evacuate their territory.

66. This line of conduct the Jam proposed to imitate on the present occasion, and prepared with little solicitude to see his country wasted and plundered.

67. The present service, however, had been undertaken on different principles, and the Company's troops could not engage in operations which would desolate the country.

68. The Gaekwar Government had also determined to act on those principles, and to abandon, on this expedition, the usual destructive practices of Moolukgeeree.

69. While proceeding on this system, an extraordinary occurrence had arisen, which, as it was not foreseen, was not embraced within any of the contingencies and calculations of the expedition.

70. A Chief has seized treacherously, and in an unprecedented manner, on the possessions of another Chief, which he not only refuses to restore, but requires that it should be confirmed to him as a condition previous to the settlement of his own revenue.

71. The Chief who has lost his possession declares, that unless it is restored he could not pay the pecuniary demands of the Gaekwar, and insists on his right, if the superior Government did not protect him, of waging war and ravaging the country of his enemy.

72. Under these circumstances the Gaekwar had only the option of choosing against which of the two tributary States he would use coercion. However much the extremity was to be regretted, justice and policy could not long hesitate which of the alternatives ought to be adopted.

73. Every effort had been made to obtain a peaceable surrender of the place in dispute, and the most honorable and advantageous conditions had been offered without success.

74. It was impossible to sanction such an act of violence and perfidy, without sanctioning that state of perpetual war and anarchy which we had undertaken to remedy. It would have been repugnant to those motives of humanity and of policy that had led the Honorable Company to attempt improvements so important with respect to the state of this country, had their forces and those of the Gaekwar answered the expectations of the Nowanuggur Chieftain, by proceeding to his capital and ravaging his territories.

75. After a deliberate consideration of these circumstances, I have adopted the resolution of marching towards Poorbunder, in order to accelerate a settlement with that Chief and the Bhoomias in the neighbouring country. In the prosecution of this intention it will be necessary to take up a station near Kundorna, the object of the present discussion, and I shall avail myself of the opportunity which my proximity to the place will afford to make every inquiry into its strength and resources.

76. According to my present information, Kundorna is capable of making but little resistance, and should I find this report of its state confirmed by my own observation, I shall, in passing, place the fort in the possession of the Gaekwar Government, who will restore it to its proprietor.

77. By returning Kundorna to the Chief of Poorbunder, the settlement of his country will follow, and it will afford a disinterested and distinguished proof to the Bhoomias of the equity and vigour of the Honorable Company's measures, and that no motives of temporary conveniency will induce them to tolerate any aggression contrary to justice.

78. In pursuing this course, neither the Honorable Company nor the Gaekwar have anything to apprehend from the resentment of the Jam. His operations must be defensive, and confined to his capital, in case he should persevere in an unprofitable opposition.

79. It is probable that the Jam considers Kundorna connected with his character as a military Chief; and in a society where it is conceived to be disgraceful to afford reparation, unless compelled by superior force, he may suppose that his reputation would be tarnished were he to surrender the fort by negotiation.

80. On the other hand, from the same influence of pernicious impressions,

when the Jam has lost the object by a greater exertion of power than his own, there is every reason to expect that he will accede to the regulations rather than be the only Chieftain who will remain deprived of their benefit.

81. I have thus detailed at considerable length the circumstances which must have great weight in determining the propriety of the line of conduct which I have adopted, and I consider it my duty to lay before the Honorable the Governor in Council every contingency which may result from my present movements.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Camp at Daolee Buggaree, 20th November 1807.

REPORT

ON THE

DISTRICT OF GOHELWAR,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 12*th December* 1807.

GOHELWAR.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,

To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 12*th December* 1807.

HONORABLE SIR,—I have the honour to report, for your consideration, my proceedings in effecting the settlement with the Chieftains of Gohelwar.

2. Under the term of Gohelwar is comprehended a large and productive country, possessed by the Rajpoots of the Gohel tribe.

3. The division of Gohelwar is bounded on the north by the river Bhander and the Company's district of Arratum; on the east by the Gulf of Cambay and the ocean; on the south, again, by the sea; and on the west by Kattywar and the coast of Walak.

4. The boundaries, however, of the territories which are the subject of the present report, exceed considerably the limits of Gohelwar, by the acquisitions of the Chief of Bhownuggur, who has added to his possessions the district of Walak, a few villages excepted, the Talooka of Khoondala Sawar, in Kattywar, and other places of less note.

5. Gohelwar is watered and fertilised by many rivers, and is made more interesting and valuable by the ports and commercial stations of Bhownuggur and Gogo.

6. According to the traditional accounts of the Gohels, they derive their origin and the distinction of their tribe from Shaliwahun, the third Raja of the Kalliyog, who defeated Bukermajeet seventeen hundred and twenty-nine years ago. The term Gohel is a Sanskrit compound,—*Go* signifies strength, the efficient cause; and *elu* the earth.

7. The Gohels are said to have established themselves in the peninsula of Guzerat on the following occasion, and about sixteen generations after the death of Shaliwahun, according to the loose mode of calculation in use among the Natives.

A. D. 1200.

The period of their migration and settlement in this country is, however, more correctly ascertained, by historical as well as traditional accounts, to have happened about six hundred years ago.

8. The treachery of the Rahtores of Jodhpoor obliged the Gohels to abandon their possessions in Marwar, and they arrived in Guzerat under the conduct of their Chief Sejek, from whom the name of their first settlement was called Sejekpoor.

9. The necessities and the policy of the Gohels obliged them to conciliate the regard of the Chief of Joonagur, at that time possessed by the Choorasama family of Rajpoots, well known since to the Honorable Company's Government under the denomination of the Dholera Grasias; and Sejek, notwithstanding an act of treachery on the part of the son of that Chief, gave him his daughter in marriage.

10. Sejek, at his death, left three sons, Ranojee, Sarunjee, and Shajee.

11. After the death of Sejek, the Chief of Joonagur assigned his eldest son the district of Oomrala, with fifty villages; the second obtained Lathee, with three hundred and eighty-four villages, and Sarunjee provided for his younger brother, Shajee, by giving up to him the Tuppa of Mandvee, which consisted of twelve villages.

12. In order to account for this inequality in the portions of the sons of Sejek, it is necessary to observe that the youngest, at the death of his father, was an infant; that the eldest was by a different mother, from the daughter who married into the Choorasama family, and the partiality of the Joonagur Chief favoured the only full brother of his wife, who had attained mature years.

13. The youngest son of Sejek soon afterwards increased his patrimony, by possessing himself of the districts of Gurriadur and Palitana.

14. In this narrative, divested of its fabulous origin, we perceive nothing but the usual progress and spirit of military adventurers, and this is the foundation of every Rajpoot establishment in Guzerat, of which the Gohels are amongst the most ancient.

15. The date of these establishments will show the Honorable the Governor in Council that none of the Rajpoot Governments have an ancient foundation, and the primitive or original inhabitants of the country are still constantly in opposition to them.

16. The present Chiefs of Bhownuggur, Lathee, and Palitana, are respectively the descendants of Ranojee, Sarunjee, and Shajee.

17. Thus early did a separation take place in the family of the Gohels, and at this day the three principal Chiefs may be each considered as the head of a distinct family, for they have little connection, and no dependence on one another. Their fortunes, however, have been different.

18. The Chiefs of Palitana and Lathee have gradually declined, and they have been for many years progressively losing their possessions.

19. Lakajee, the immediate predecessor of the present Lathee Chieftain, gave his daughter in marriage to Damajee Gaekwar, and with her, as a dowry, the Talooka of Chubbura, now known by the name of Damnuggur.

20. On this occasion the Lathee Gohels were exempted from the payment of their Moolukgeeree tribute, and are only required yearly to make a

Nuzurana to the Gaekwar Government of a horse. By this connexion the Lathee family obtained the support and protection of the Gaekwar, which has probably prevented their destruction.

21. By the operation of similar causes, and by many imprudent acts of aggression on his neighbours, Oonerjee, the present Chief of Palitana, was obliged, only a few years ago, to solicit the support of the Gaekwar, and his territories are now in a state of complete subjection to that Government.

22. The consequences of extravagance and imprudence reduced the Paltitana Chief to the necessity of mortgaging many of his villages, and the enemies he had provoked and attacked deprived him of others. At present the tranquillity of his district is maintained by a Gaekwar Thana in Gurriadur, the ancient capital of the possessions of this Chief.

23. The most successful of the descendants of Sejek are those of his eldest son, Ranojee, who compose the present family of Bhownuggur.

24. This branch, which established itself at Oomrala, appears first to have extended its possessions under Mokra Gohel, who fixed his residence on the island of Perim, which he conquered from the Koolees.

About A. D. 1300.

25. Soon after this event, Mokra Gohel was besieged in Perim by Tuglugh Shah, and was slain in battle after a long contest, which ended in the reduction of the place. This event is still celebrated and commemorated by the Native mariners, who, on passing the island of Perim, throw something into the sea, as an offering to the spirit of Mokra Gohel.

A. H. 720 (A. D. 1321).

26. Doongursee, the eldest son of Mokra Gohel, on the reduction of Perim, was made prisoner by the Mahomedans. This young Chief was soon afterwards restored to liberty by the courage and address of a potter, and was re-established in his possessions by the assistance of Phootajee, Rawul of Dongurpoor or Pawegur.

About A. D. 1328.

27. At the request of Phootajee, Doongursee dropped the surname of Gohel, and assumed the title of Rawul.

28. Doongursee removed the seat of the family from Perim to Sehore, which he acquired by a negotiation with the Brahmins, who were its proprietors, and they continued to reside at Sehore until the establishment of Bhownuggur.

29. The site of Bhownuggur was marked out, and its foundation laid, by Bhow Sing, on Wuishak Shoodh 3rd, Sumvut 1799.

A. D. 1742-43.

30. Bhow Sing was a Chief of enterprise and sagacity; and, previous to his death (in A. D. 1764) he had the satisfaction to see Bhownuggur established as a commercial mart.

31. The circumstances under which Bhow Sing undertook to promote and cultivate commerce were favourable to his design. At that period the disturbances and decline of the

A. D. 1742-43.

Mogul Empire rendered navigation dangerous, and oppressed commerce with exactions.

32. The commerce of Gogo and Cambay had proportionally decayed, as those ports were deprived of protection, and as they were no longer supported by the lucrative trade of Ahmedabad.

33. One of the first effects of the fall of the Mogul Empire was the establishment of a great number of small and separate communities.

34. The seas became infested by pirates, and the coast from Cambay to the Indus was possessed by robbers, who subjected the property of the merchant to their lawless rapine.

35. These various causes contributed to favour the attempt of Bhow Sing to revive a spirit of commerce, and the commercial effects from the establishment of Bhownuggur soon became considerable.

36. From that period we are to date the intercourse of the Chiefs of Bhownuggur with the Government of Bombay; and at a time when the resources and commerce of the Presidency were more limited than at present, the friendship of the Chieftain of Bhownuggur seems to have been cultivated with assiduity and attention.

Sumvut 1820 (A. D. 1764-65).

37. Bhow Sing was succeeded by his son, Rawul Akerajee, but commonly styled Bhawajee, the father of the present Chief, who was of an unambitious temper, and averse to war.

Sumvut 1827 or 1828 (A. D. 1770 or 1771-72).

38. Bhawajee, however, from the necessity of affording the trade of his port encouragement and protection, joined with a body of his troops an armament of the Honorable Company from Bombay, and assisted in the reduction of Telaja and Mowa, which were possessed by Koolees, who exercised piracy on the merchants and vessels of every nation.

39. The moderate policy of Bhawajee is said to have made him reject the possession of Telaja, which, after its conquest, the Government of Bombay would have conferred on him. Telaja was, in consequence of the refusal of Bhawajee, delivered to the Nuwab of Cambay, and about a year after this event Bhawajee died.

Sumvut 1829 (A. D. 1772-73).

40. Bhawajee was succeeded by his son, Wukut Singjee, the present Rawul, who, according to a practice common in this country, is better known by the familiar name of Attabhoy.

41. Wukut Sing, more ambitious, active, and enterprising than his father, has increased his territories by various acquisitions, and, with the sagacity at the same time of discerning his true interest, has encouraged and protected commerce.

42. One of the first measures of his administration was to dispossess the Nuwab of Cambay of Telaja, which he effected by force and artifice.

43. Shortly afterwards, Wukut Sing established his authority over the

district of Walak, a few villages, the property of the Surweya Rajpoots, excepted, and fortified and resettled Mowa, which had been destroyed by the expedition on which the Company's troops were engaged, and which has since become a flourishing port.

44. It is to be observed that this acquisition of a valuable country, and of an extensive coast, was made from tribes who exercised piracy; and that whatever share of violence and ambition may have been united in the measures of the Bhownuggur Chiefs, their ultimate object was the protection of commerce. The good effects of this policy were extensively felt, and the coasting trade of the Honorable Company's subjects derived every advantage from this regular plan for the security of commerce.

45. The Rawuls of Bhownuggur were the first Chiefs who had discernment to discover the advantages of this policy, and they have the singular merit of reforming the predatory habits of their subjects, of directing their attention to industrious pursuits, and of affording security to the persons and property of merchants, which have reclaimed an extensive line of coast from the practice of piracy, and been productive of many permanent benefits.

46. It must at the same time be admitted that, in other instances, the ambitious policy of Wukut Sing has been but little restrained by any of the considerations of honour and justice. His measures have been executed with vigour, and, generally, with judgment; but they have been influenced alone by his interest, and pursued with perseverance and spirit, employing indifferently force, intrigues, and artifice, to increase his power, and ensure success to his schemes.

47. However unimportant these details may appear, I have thought them not superfluous, as they relate to the political state of a Chief whose interests are now assimilated to those of the Honorable Company, and it may be useful to exhibit this short view of the causes and events which have, within the period of sixty-five years, raised Bhownuggur to be a considerable emporium of trade, and which have converted the little communities of pirates, who before possessed this part of the coast, into places of public resort for merchants.

48. I feel great satisfaction in stating, Honorable Sir, the readiness with which the Chieftains of Gohelwar have met the wishes of the Honorable Company and the Gaekwar, and they not only admitted the principles and regulations for the future administration of their revenues without opposition, but they have received them with alacrity.

49. They appeared sensible that the object of these regulations was to protect them from violence and oppression; and as an unequivocal proof of their disposition, the settlements for the Gohelwar division have been effected while the troops remained occupied with distant operations. The force of this remark will be more fully and agreeably felt by you, Honorable Sir, by recollecting that the Gohelwar revenues have been for several years a subject of contention, and have annually produced a petty warfare, which usually spread its depredations into the Company's adjacent districts.

50. In the present settlement for the revenues of Gohelwar the principal and only difficulty consisted in fixing them at a moderate and equitable scale, and in removing or allaying some causes of jealousy and resentment which had arisen among the Chiefs.

51. Several causes, chiefly originating in the injudicious management and opposition of the late Roopjee Desaee, the Dewan of the Raja of Bhownuggur, had engaged him in contests with the Gaekwar, and these contests had uniformly ended in increasing the exactions of that Government.

52. A similar increase had been made to the revenue of the other Bhoomias of this division, founded, probably, on no better reason than their weakness and incapacity, which rendered their acquiescence in any demand a measure of necessary compliance.

53. It is, however, proper to remark, that the principal difference between the perpetual settlement and the schedule for last year arises from the realization of several articles of Kharajat, which belonged to the account of previous years, but which had been withheld by the Bhoomias at the regular periods of collection.

54. The accompanying table will exhibit to you, Honorable Sir, a general statement of the Chieftains of Gohelwar, and their respective Bhyad, with the amount of their Jumma, security, Fuel Zamin, and Arr Zamin.

55. From the cordial acquiescence of these Chiefs in the entire principles of the new regulations, it was not found requisite to require them to execute the Hat Zalamnee bond, but the Fuel Zamin engagements, the perpetual engagements for their Jummabundee, the counter-security of an Arr Zamin, and security for the decennial payment of their Jummabundee, were deemed indispensable documents, and have, accordingly, been executed by those Chieftains respectively, agreeably to the forms which were forwarded in my report on Jhalawar, dated the 7th of October last.

56. It is with much pleasure that I have to notice, for your information, Honorable Sir, the ready and voluntary concurrence of the Raja of Bhownuggur in the transfer of his tribute by the Gaekwar Government to the Honorable Company. The arrangements under which this transfer has taken place will be the subject of a separate letter, but the predicament in which this Chief stands with respect to the Honorable Company rendered his counter-security an object of particular consideration, and requires some remark.

57. The dependent relation and close connection between the Chief of Bhownuggur and the Honorable Company rendered it very unadvisable that he should be responsible to any other authority for his conduct. By giving a Bhoomia as his Arr Zamin, this effect must have been produced, and a prerogative of control transferred into the possession of another.

58. The Bhownuggur Chieftain, at the same time, discovered some reluctance to afford the security of a Bhoomia, and expressed a wish to be exempted from the operation of this regulation; but as it formed one great object to

provide regular and impartial remedies against disorder, any exemption in favour of a particular Chief appeared inexpedient and exceptionable.

59. The political and permanent effects of these arrangements would admit of no deviation which might impair their force, and incline to favour one party. Under every consideration, therefore, of this subject, I felt considerable satisfaction when the Agent of the Raja of Bhownuggur requested that the Company would become his Arr Zamin or counter-security, and by this public tie, the power of the Honorable Company over their subordinate Chieftain is confirmed, and the regulations of restraining turbulence and violence maintained unbroken.

60. The Honorable Company have, in their double capacity of guarantee and counter-security to the Chief of Bhownuggur, become the guardians of his rights, and empowered equally to check and redress the first encroachment which he may make on those of his neighbours, while every other authority is deprived of any pretence for interference in his transactions.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Camp at Kundorna Ranaka, 12th December 1807.

APPENDIX

TO

THE FOREGOING REPORT,

DATED 12TH DECEMBER 1807.

General Statement exhibiting the Settlement of the Gaekwar Revenue for the Province of showing the Fuel Zamin

Talookas.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
BHOWNUGGUR BHYAD ..	Rawul Wukut Sing....	82,111	0	0	74,500	0	0	74,500	0	0
WULLA	Gohel Muggabhoy	7,722	0	0	6,722	0	0	6,722	0	0
RUTTONPOOR..........	Moteebhoy	654	0	0	762	0	0	762	0	0
CHUMAREE............	Togajee	1,045	0	0	777	0	0	777	0	0
GUDOLEE	Wachance Jellajee	231	0	0	171	0	0	171	0	0
DEDUKREE............	Wachanee Jessajee	380	2	0	280	0	0	280	0	0
RANACHAWADA	Wachanee Phooljee....	252	2	0	260	0	0	260	0	0
KANTARIA	Govindjee............	261	0	0	196	0	0	196	0	0
SONPOOREE	Jussabhoy	132	0	75	350	0	0	350	0	0
WAREE	Baghabhoy	357	0	0	300	0	0	300	0	0
THORA................	Hootabhoy	348	0	0	275	0	0	275	0	0
PUCHEGAUM	Janabhoy............	3,091	2	0	2,800	0	0	2,800	0	0
CHUTURAWAH	Vastajee	575	0	0	499	0	0	499	0	0
RAMANKA	Jaitabhoy............	870	0	0	720	0	0	720	0	0
WUROD	Wakojee	1,093	0	0	955	0	0	955	0	0
ALUNGPOOR	Gohel Worsajee	1,427	0	0	1,254	2	0	1,254	2	0
DHOLLA	Woonderjee..........	383	0	0	330	0	0	330	0	0
LATHEE	Soor Sing............	....			A horse.			....		
WAREE LATHEE BHYAD..	Bawajee	1,291	0	0	1,038	0	0	1,038	0	0
KAJUREEA............	Dossajee	519	0	0	397	0	0	397	0	0
RAJPEEPLA	Dajeebhoy	596	0	0	525	0	0	525	0	0
BAJAWUDAR	Haitajee	518	0	0	418	0	0	418	0	0
LIMRA AND KAMPULDU..	Hunoobhoy	1,189	0	0	949	2	0	949	2	0
CHUBAREEA	Morjee..............	2,174	0	0	2,022	0	0	2,022	0	0
WANGUDURA..........	Wuzajee	143	0	0	80	0	0	80	0	0
GUDALEE	Kakabhoy and Nayajee..	2,480	2	0	1,726	0	0	1,726	0	0
BATCHURWA	Gohel Mooloojee......	315	0	0	253	0	0	253	0	0

Gohelwar, contrasting A. D. 1806-07 *with the Permanent Adjustment in* 1807-08; *also and the Arr Zamin respectively.*

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Omma Jugroop, of Veerumgaum.	Penguil Sing	Honorable Company.	
Bharote Toolja Anjoo and Ramdas Nuthoo, of Jutsur.	Ditto	Oonderjee, of Palitana. .	This Chief has settled at Baroda.
Omma Jugroop Bharote.	Ditto	Rawul Wukut Sing.	
Bharote Phooljee Roop Sing, of Nahar.	Dewra Bakol, and Bechur Mowbut Sing.	Kantaria Wachanee Govindjee.	
Ditto ditto	Bharote Jeta Wukut Sing, of Matta.	Wachanee Togajee, of Chumaree.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	These Grasias have not yet arrived in camp, but are daily expected. Their small Jumma and securities are inserted on information which it is supposed may be relied on.
Ditto ditto	Ditto ditto	....	
Ditto ditto	Ditto ditto	....	
Ditto ditto	Ditto ditto	Wakajee.	
Bharote Purboodas Gohel	Trikum Anlah......	Warrojee.	
Bharote Purboodas, of Changa, of Pitlad.	Bharote Trikum Anlah and Wasson		
Ditto ditto	Jora, of Veerumgaum ..	Oonderjee.	
Ditto ditto	Ditto ditto	Darobhoy.	
Ditto ditto	Bharote Trikum Anlah, and Wasson Jora, of Veerumgaum.	Joietabhoy.	
Ditto ditto	Ditto ditto	Wastajee.	
....	The Gaekwar	The Gaekwar.........	The Lathee Chief Lakajee ceded Dammuggur to the Gaekwar Government as a dowry to his daughter on her marrying Damajee Gaekwar. He is exempted from all tribute, a horse excepted.
Bharote Phooljee Roop Sing, of Nahar.	Sumboo Vamhur, of Kuree.	Soor Sing, of Lathee.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto .. .	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	

Talooka.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r	Rs.	q.	r.	Rs.	q.	r.
PATNA; amount of A. D. 1808-09.	Khachur Watsoor, Kharajat inclusive Rs. 300.	176	0	0	200	0	0	401	0	0
VERDEE	Gohel Soor Sing	....			....			....		
PALITANA	Oonderjee and 1 Bhyad.	7,001	0	0	7,500	0	0	8,000	0	0
DHATA	Hallajee Surweya	5,707	0	0	4,739	0	0	4,739	0	0
					Total.. Rs.			1,11,700	0	0

It may be useful to possess the items which formed the settlement for Bhownuggur last year, and they will afford a knowledge of the principles on which the Moolukgeeree revenues have heretofore been transacted :—

Jummabundee	Rs. 69,000		
Ditto for Sowar Kondala	1,401		
Ditto Gondala, &c.	401		
	——	70,802	
Kharajat,—			
These are the usual heads of revenue, but exacted this year three-fold.	Soobha Sookree for three years.. Rs. 6,900		
	Benee Bhandaree ditto 2,100		
	Horse ditto ditto 2,000		
	Krishn Rao's expense 2,000		
Nowa Babut,—			
These heads comprise fees to the Gaekwar servants; they were this year entirely new, and, therefore, called Nowa Babut.	Madhowrao .... Rs. 1,000		
	Dewanjee 500		
	Retinue 800		
	——	2,300	
		——	15,300
		Rs.	86,102
Soot, or Abatement			4,000
		Total.... Rs.	82,102

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Guroo Raga Rubba, of Bodmeah.	Sukka Rama, of Morad.	Wala Sadool and Jaita, of Jaitpoor.	
....	....	....	This village was assigned by one of the Lathee Bhyad to a Rajpoot as Jeewaee, who has sold it to Wujee Sing; but this transaction being unlawful, arrangements are making to cause its restitution, when the proper owner will settle for it.
Wukutsha Sett, of Ahmedabad.	Bharote Ambajee Harrajee of Kuno, of Kuree.	Waggabhoy of Wulla...	The settlement of this Talooka rests with the Gaekwar, and is gradually improving.
Lak Gurwa, Charun of Mudad, of Midwan.	Poonrow Gurwu, of Mudnad.	Rawul Wukut Sing, of Bhownuggur.	The Arr Zamin of Dhata has not been yet formally received, but it is intended to give the Chief of Bhownuggur.

The regular demand would have been as follows :—

Jummabundee	Rs. 70,801	
Soobha Sookree	2,300	
Benee Bhandaree	700	
Horse	667	
		74,468

The settlement of the present year, and for the perpetual revenue, exceeds this by Rs. 42.

The following table exhibits a particular statement of the present Chiefs of Gohelwar :—

Places of Residence.	Names.	Dependent Villages or Talookas.	Remarks.
Bhownuggur .... A	Rawul Wukut Singjee.	Twelve Talookas, containing about 650 villages.	A.—The Teelat, or senior male descendant of Rana Sejek Gohel.
Wulla .... B	Muggabhoy	32 villages	B.—The son of Wussajee, the second son of Bhowsing, the founder of Bhownuggur.

Places of Residence.	Names.	Dependent Villages or Talookas.	Remarks.
Ruttonpoor C	Moteebhoy	2 villages ..	C.—The descendant of the third son of Bhowsing.
Chumaree ...... D	Togajee..........	1 ditto....	D.—Styled Wassanee, from Wassajee, a younger brother, who many years ago received those villages as his patrimony, and whose descendants the present holders are.
Gudolee	Jellajee Wassanee..	1 ditto.	
Dedukree........	Jessajee ditto ..	1 ditto.	
Ranachawada	Phooljee ditto ..	1 ditto.	
Kantaria	Govindjee ditto ..	1 ditto.	
Sonpooree	Jussabhoy	1 ditto.	
Waree	Baghabhoy	1 ditto.	
Thora	Hootabhoy	1 ditto.	
Puchegaum .... E	Janabhoy........	3 ditto....	E.—Styled Dewanee, from Dewajee.
Chuturawah......	Vastajee	1 ditto.	Ditto ditto ditto.
Ramanka........	Jaitabhoy........	1 ditto.	
Wurod	Wakojee	1 ditto.	
Alungpoor	Worsajee........	1 ditto.	
Dholla	Woonderjee	1 ditto.	
Lathee .... F	Soor Sing........	5 ditto....	F.—The Teelat of Samerjee, the second son of Sejek Gohel.
Waree Lathee	Bawajee	2 ditto.	
Kajureea	Dossajee	1 ditto.	
Rajpeepla........	Dajeebhoy	1 ditto.	
Bajawudar	Haitajee	1 ditto.	
Limra	Hunoobhoy......	4 ditto.	
Chubareea	Morjee	2 ditto.	
Wangudura	Wuzajee	1 ditto.	
Gudalee	Kakabhoy	2 ditto.	
Batchurwa	Gohel Mooloojee ..	1 ditto.	
Palitana........ G	Oonderjee	42 ditto....	20 are waste. G.—the Teelat of the descendants of Shajee.
Dhata .... H	Hallajee Surweya..	40 ditto	H.—Rajpoots of the Surweya tribe, ancient possessors of this Talooka.

The above comprise all the Chiefs of Gohelwar, with their Bhyad, who settle separately. Each of these have others, who share in their patrimony, but which the limits of this table cannot comprehend.

Bhownuggur being the residence of Rawul Wukut Singjee, the settlement of the Jumma of his country is always comprehended under the name of that place; but as Bhownuggur is itself a component part of the Honorable Company's district of Gogo Bareh, it pays no Jumma to the Gaekwar. The names of the Talookas which settled with that Government, and the tribute of which is now transferred to the Honorable Company, are,—1*st*, Oomrala and the villages of Solgana; 2*nd*, Mowa and Baniwar; 3*rd*, Wagnuggur; 4*th*, Dehore; 5*th*, Telaja, &c.; 6*th*, Jammere; 7*th*, Jillalpore, Mandwa, and the villages of Dussa Lathee; 8*th*, Nuloogundur, Assodur, Subree, and the village of Kharafat; 9*th*, Guddara and Bumrad; 10*th*, Rajpoor; 11*th*, Sawur Kondala; 12th, Goondala. These Talookas are enumerated in the Purwana which it is usual to grant

to every Chief after he has settled for his revenues, and satisfied the claims of the superior Government. This Purwana is equivalent to an act of oblivion and amnesty, and all past offences and disputes are supposed to be forgotten and accommodated.

The present* Chief of Bhownuggur has three sons: the eldest is named Kooer Wujee Sing; the names of the others are Vusajee and Raising. Wukut Singjee's mother is still* alive; she is a daughter of the Surweya Rajpoots, who possessed Dhata.

Rawul Wukut Sing has married seven wives: *1st*, a daughter of Khorajee, a Pirmar of Moolee, near Wudwan; *2nd*, a daughter of Rugabhoy, Jhalla of Wunna, a Bhyad of Wudwan; *3rd*, a daughter of Kheemajee, Wala of Dhank, who was the mother of Wujee Sing, and Wusajee; *4th*, a daughter of Tookut Sing, of Samd near Cambay; *5th*, a daughter of Kustajee, Choorasama of Beriad; *6th*, a daughter of Khengarjee Surmerjoo, of Dhata, who is the mother of Raising, and two daughters, one of whom was married to the Chief of Bhooj, but is since dead, and the other is married to the present Jam of Nowanuggur; and *7th*, he married a daughter of the Raja of Dhurumpoor. Three only are now alive, the second, the fourth, and the sixth; the two latter live at Sehore, the former at Bhownuggur, with Wukut Singjee.

Wujee Sing has married, *1st*, a daughter of Bawajee, of Gamp; *2nd*, a daughter of Nuthoobhoy, of Beriad; *3rd*, a daughter of Runmuljee Jhareja, of Kerseree; *4th*, a daughter of the Thakoor of Rooa, in Kutch, Jhareja Wejeeragjee; *5th*, a daughter of a Pirmar of Moolee; *6th*, a daughter of the Thakoor of Choora, who is the mother of two sons; and *7th*, a daughter of the Thakoor of Munna. The sons of Wujee Sing are named Bhowsing and Kursun Sing.

Bhownuggur is a seaport in the Gulf of Cambay, on the eastern coast of the peninsula of Guzerat, in lat. 21° 50′ N., long. 71° 50′ E. It takes its name from the grandfather of the present Rawul, who founded it on the site of a village called Joona Wurwa, and which is the name of one of the Pooras or quarters of Bhownuggur. This port is at present the chief mart, and the channel of the import and the export trade of Kattywar, Ahmedabad, and Marwar.

The encouragement which merchants received induced many opulent people to settle at Bhownuggur; and the neighbouring port of Gogo, with the advantage of a much more convenient harbour, soon fell into decay.

As one example of the superior judgment and policy of the Bhownuggur Chiefs, it deserves to be mentioned that while at the port of Gogo, at that time under the Peshwa's government, shipwrecks and stranded vessels were annually farmed as a source of revenue, everywhere on the coast subject to Bhownuggur they were protected and restored to the merchants.

It may be observed that the wrecks of vessels compose the royalties or rights of all barbarous nations; and although commercial intercourse cannot be complete and safe until this claim is relinquished, it has been but slowly and reluctantly parted with by nations far advanced in civilization and refinement.

Telaja is a port more to the westward than Bhownuggur, and Mowa is another,

* December 1807.

thirty koss distant, on the same coast. They have neither of them the same facilities for trade as Bhownuggur, but are no less thriving, and from hamlets and piratical villages, which preyed on the industry of others, have become wealthy commercial stations.

The æra of Vikramajeet is in use north of the Nerbudda, and that of Shaliwahun south of that river.

The term Sumvut, is used to express in writing the æra of Vikramajeet; and Shuké, that of Shaliwahun.

There is a difference of one hundred and thirty-five years between the two æras, the æra of Vikramajeet exceeding by this period that of Shaliwahun.

(Signed) A. Walker,
Resident.

REPORT

ON THE

DISTRICT OF POORBUNDER,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 16*th December* 1807.

POORBUNDER.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 16*th December* 1807.

HONORABLE SIR,—Having explained, for your information, in my letters to the Chief Secretary dated 20th and 28th November, the causes that obliged me to move within the territories of the Rana of Poorbunder, I shall proceed to state the proceedings that have attended the settlement of this Chieftain's revenues, and to notice such circumstances as it may be useful for the Honorable Company's Government to be acquainted with, respecting either the former or present condition of the dominions of this ancient family.

2. It would be superfluous to state with minute exactness the fabulous and obcure history which each of the Hindoo nations has to relate of its own origin; but it may not be altogether useless to become acquainted with the occurrences that have conducted those nations or families to their present state, and have given rise to many of their peculiar customs.

3. The family at present governing this part of the country are of the tribe of Jetwa Rajpoots, and derive their descent from Hunooman.

4. At this ancient period the Jetwas obtained the dominion of the Raja of Burrada, consisting at that time of 7,200 villages, and comprising the modern divisions of Muchoo Kanta and Hallar.

5. The first authentic account of the Jetwas does not extend beyond the period of five hundred years.

6. About that period Jam Oonur, one of the Jhareja Kings of Kutch, invaded Burrada, and besieged the Rana in Ghoomlee, which was then a populous city, and the capital of his dominions.

7. After a long contest, Jam Oonur returned unsuccessful to Kutch; but the enterprise was completed by his son Bamunnee, who, ashamed of the disgraceful termination of his father's expedition, resolved to retrieve the honour of the house, and conducted the army back to Ghoomlee, which place he reduced after an obstinate siege of one year.

8. The Jharejas, however, returned to Kutch without establishing their authority in the country, but they destroyed Ghoomlee, which the Jetwas were prevented by superstition from rebuilding, and they removed the seat of their authority to Chaya.

9. The ruins of Ghoomlee exhibit, at this day, vestiges of its grandeur and magnificence. The situation of Ghoomlee was in the mountainous parts of Burrada; but as the new residence of Chaya was near the sea, it appears to have inspired a spirit of commerce, which the Ranas patronised, and cultivated with attention.

10. They established the present port of Poor, which is within a few koss of Chaya, and on the site of the ancient city of Suddampoora, which is mentioned in the Bhugwat Geeta as having been changed from a small village into a city of gold, by Shree Krishn, out of favour to his old friend and companion Suddama.

11. The reduction of the authority and prosperity of the Jetwas happened about three hundred years ago. About that period a Jhareja Chief, named Rawul Jam, conquered from the Rana the whole of the province of Hallar, and the limits of the Burrada dominions were, in a succession of unsuccessful wars, gradually reduced to their present state.

12. The country which is still known by the name of Burrada, and which composes the present territory of the Rana, is bounded on the north by the Sorteeanee river, which falls into the sea at Meeanee, and by Hallar: on the east by the Burrada Mountain and the Minsar; and on the south and west by the sea.

13. The progress and cultivation of commerce have produced their usual effects on the character and politics of the Government of the Ranas. They have produced a habit of industry, and a respect for property. Their commercial pursuits at first occasioned perpetual wars between the Ranas and the pirates of Okhmundul, from which they have since been relieved by a tribute.

14. The Rana Sirtaunjee, in A. D. 1785-86, removed the seat of authority from Chaya to Poor, and this port, with the addition of "Bunder," now gives the title to the family.

15. Sirtaunjee was deposed about three years ago (A. D. 1804) by his son Hallajee, who at present governs and exercises the whole authority, but has not assumed the title of Rana, being distinguished only by that of Kooer.

16. The deposition of the Rana, however, was not attended by any violence or disorder, and appears to have been an act of the principal people, who compelled Sirtaunjee to resign the authority of the Government into the hands of his son.

17. Sirtaunjee is described as a man of unequal understanding, possessed of considerable learning, but labouring under bodily infirmities, and subject to fits of temporary insanity. Under some of these melancholy impressions he committed an act of religious extravagance, which was made the ostensible cause of his deposition; but it is more probably to be ascribed to an unequal

warfare with the Gaekwar Government, and some exactions and restraints on the trade of Poorbunder, which were injurious to the interests and prejudices of his subjects.

18. The present manager, Hallajee, is of moderate capacity, but of a peaceable disposition, and was raised to the chief authority by the suffrages of the Mhers and Rebarees.

19. The Mhers and Rebarees form the original and singular institution of a standing and national militia. They are a body of soldiers, and called the "Sword of the State," through whom, on all occasions of importance, the public opinion is conveyed.

20. The Rebarees are cowherds, but the Mhers pretend to be of the caste of Rajpoots, although they are considered by the Hindoos of a distinct class, and scarcely comprehended within their religion. The term Mher means favour or friendship, and refers to the ancient connections and obligations established between them and the Jetwa tribe. In every village there are a certain number of Mhers, who are charged with its defence.

21. They are supported by Jeewaees, or grants of lands, proportioned to the ability of each village, and have, besides, fourteen villages in the Rana's territories appropriated to their use entirely. Besides their personal services in war, the Mhers, who breed horses and camels, are obliged to give all the males to the Rana.

22. The Mhers were formerly exempted from all taxes and public contributions, and obliged only to afford military service; but since the decline of the Rana's income, they pay one rupee on every house, and ten koorees on every plough, although they are still exempted from paying the usual Veras from which the Jumma is completed; and each of their fourteen villages gives a Sookree, of an indefinite amount,—a term which conveys the idea rather of a free gift than of an indispensable payment.

23. A Mher, however, can never be reduced to maintain himself by personal labour, and when his Geeras, or Jeewaee, is inadequate for the support of his family, they become a charge on the treasury of the Rana.

24. The Rebarees, who keep cows, not for sale or slaughter, but for their milk, also perform military service, but stand in a subordinate capacity and quality to the Mhers, and their immunities in the country are inferior.

25. The Rana of Poorbunder provides for the subsistence of his Bhyad by the assignment of villages, but this is entirely dependent on his bounty and favour, and the Bhyad are obliged to live at Chaya or Poorbunder.

26. The Ranas of Poorbunder are subject to numerous exactions, and every State or Chief within their intercourse appears to have laid them under contribution, apparently for only not violating those laws of equity which have been agreed to by general consent, for the common safety of mankind.

27. They pay a Moolukgeeree tribute to the Murathas, to the Nuwab of Joonagur, to the Babee Chief of Bantwa, and the Kusbatee of Mangrole.

28. For the liberty of trading in security, they pay a contribution to the

pirates, and a small sum to the Portuguese Government of Diu, in consideration of Kowl for their vessels.

29. The Ranas of Poorbunder receive in marriage the daughters of any of the Rajpoot families of Kattywar, but prefer to bestow their own daughters in marriage to the principal Chiefs of the Jharejas, and to the Thakoors of Choorwar and Kessod, who are the descendants and relics of the Choorasama Grasias.

30. On the other hand, the Bhyad of the Ranas give their daughters to the Bhyad of the Jharejas, but only to the heads of the Jhallas, and receive in marriage the daughters of the Bhyad of those Chieftains in return.

31. Although these extensive and almost unlimited intermarriages of the Rajpoot Chiefs are not productive of those family connexions which produce lasting and cordial interests, yet they are attended with an advantage which is of considerable consequence in a community so frequently disturbed by domestic animosity.

32. On the occasion of either a death or a marriage within the circle of connexions and relations, during the celebration of the rites a general amnesty prevails, and those who are at open war cease their hostilities, and vie with each other in a reciprocal exchange of condolence and civility.

33. The proceedings for the settlement of the Poorbunder revenues may be comprised within a short compass.

34. The Rana's Government made no opposition to the introduction of the new system, and Khora Khawas, the Minister of this State, was deputed to camp to express their entire acquiescence in those principles which are intended for the future administration of the country, but requested that they might be protected against the aggressions of the Chief of Nowanuggur, and affirmed their incapacity to discharge the Gaekwar revenue until the possessions of which they had been deprived by that Chief were restored.

35. My letters to the Chief Secretary in this department, under dates 20th and 28th November, will have informed you of the progress of the discussions which took place in consequence of the representations of the Poorbunder Chieftain, and of the termination of the transactions that ensued, by the capture of Kundorna.

36. The sudden and decisive effect of this event removed every cause of delay, and the agent of Poorbunder immediately proceeded with alacrity and good faith to enter into stipulations for the future payment of the revenue. To testify every respect and satisfaction with these proceedings, Kooer Adabhoy, the second son of the Rana, was sent from Poorbunder, and made suitable acknowledgments of their gratitude, and of their desire to contract any engagements which might be judged necessary for maintaining the public tranquillity.

37. In consequence of this readiness to meet the wishes of the Honorable Company and the Gaekwar, the documents with Poorbunder were speedily executed, and as they are mere transcripts of those that I have already had the honour to forward, I have omitted them in this address.

38. The accompanying table will apprise you of the amount of the Poorbunder Jumma, and of the decennial security, Fuel Zamin, and Arr Zamîn. This statement contains also the names and connexions of the Rana, and some miscellaneous information.

39. The fort of Kundorna was delivered into the possession of the Rana's brother and Karbarees on the 5th instant, together with its artillery and stores.

40. When the Gaekwar Government is obliged to use its power and resources in the support of a dependent Chieftain, it invariably expects and receives a gratification from that dependent.

41. On this occasion I saw no reason for discontinuing a salutary and useful practice, which, when confined to the effectual punishment of guilt, or pursued for the redress of wrongs, affords security against imprudence and violence, and limits the intervention of the superior State to cases of necessity only; but care has been taken to fix the Nuzurana at a moderate and equitable scale.

42. The amount of Nuzurana from Poorbunder will not exceed Rs. 20,000, and I shall have the honour to transmit a separate report of this article, as well as of several others, under the head of Nuzurana, or Asswanee Babut, which do not appertain to the regular and fixed revenue.

43. The articles are of uncertain amount, and indefinite in their nature, and cannot be precisely ascertained until the completion of the service.

44. They are small contributions, which, in general, each Talooka pays on the settlement of its revenue, and in most instances heretofôre have been appropriated to private purposes, but on the present service will be brought to the public account. It is, however, to be remarked, that in consequence of their perpetual engagements, the States of Kattywar are henceforward released from these irregular exactions, and this is one of the immediate advantages which result to the Chiefs from the establishment of the present system.

I have the honour to be, &c.

(Signed) A. WALKER,

Resident.

Camp at Kundorna Ranaka, 16th December 1807.

APPENDIX TO THE FOREGOING REPORT,

DATED 16TH DECEMBER 1807.

General Statement exhibiting the Settlement of the Gaekwar Revenue for the Province of Burrada, contrasting A. D. 1806-07 *with the Permanent Settlement; also showing the Fuel Zamin and the Arr Zamin respectively.*

Talooka.	Chieftain's Name.	Amount of A.D. 1806-7, Kharajat inclusive.	Amount of A.D. 1807-8, Kharajat inclusive.	Perpetual Revenue, inclusive of Kharajat.	Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
		Rs.	Rs.	Rs.				
Poorbunder.	Rana Sirtaunjee, & Kooer Hallajee, Manager.	30,251	30,002	30,002	Veeas Adjha Jebur, of Veerumgaum.	Bharote Sumboo Kesree, of Kuree Purguna.	Mookhtiar Khan, and Jugoo Meea, Chiefs of Bantwa.	It is proper to remark that all the engagements have been executed in the name of the Rana, and of Kooer Hallajee as manager only. The Jetwas are accused of having lately adopted the inhuman practice of infanticide, a practice so barbarous and hostile to the noted sentiments and most natural affections of mankind, that it is perhaps more extraordinary, than the practice itself, that it should find imitators. The Ranas, however, of Poorbunder, and the Jhareja Chiefs, have renounced this shocking practice in future, by the execution of a solemn deed. This will be the subject of a separate report; but this cursory notice of it will be gratifying to the Honorable the Governor in Council, who has been pleased to interest himself particularly in this cause of humanity.

The following table will show the present state of the Bhyad of Poorbunder:—

Names.	Place of Residence.	Villages.	Remarks.
Kooer Adabhoy	Chaya	1¼	Second son of Sirtaunjee.
Kooer Wujee Sing	Ditto	1¼	Third ditto.
Kooer Hababhoy	Ditto	1¼	Fourth ditto.
Dadabhoy	Ditto	1	Son of Sirtaunjee's uncle.
Hattebhoy	Ditto	2	The father of this person was killed when the Nuwab of Joonagur recovered Puttun from Poorbunder.
Mootoobhoy	Ditto	1	
Koombajee and Sangajee..	Ditto	2	

Burrada in the Sanskrit and Guzerathee languages means "the backbone." The term was applied to this country by Preidman, one of the sons of Krishn, placing a mountain on the back or Burrada of the Rakthers Kalket, who had the presumption to interrupt the Asswathed which the Pandows were celebrating.

The first siege of Ghoomlee is said to have lasted seven or eight years. This city is described to have been famous for its wealth and grandeur. It is at present deserted, but its ruins continue to attract the curiosity and devotion of the Hindoos.

Chaya, the new capital, derives its name from a tree on its site, which afforded shade to the fugitive Rana after the loss of Ghoomlee.

Anciently the principal port of the Burrada country was Sonmeeanee. The merchants having suffered much from shipwrecks and fire, the inhabitants attributed their losses to a superstitious cause, and established the present port of Poor.

Sirtaunjee is at present in the fort of Chaya, which he is not permitted to leave, but is treated with respect.

Sirtaunjee is infirm in body as well as mind. This is ascribed by the superstition of his subjects to his having performed a Wishnee Juggun at an improper time, and in an improper manner. This happened eight years ago, and since that time all his undertakings and circumstances have been unfortunate.

The Mukranee who betrayed Kundorna had a principal share in the revolution, and assisted the Mhers and Rebarees in placing Hallajee in the management. There are two tribes of Mhers, Orodia and Juaderuneea; but they intermarry, and thereby depart from one of the first Hindoo rules in forming matrimonial connexions. The custom of divorce, and the liberty of the women remarrying, either in the case of a divorce or of the death of their husbands, is permitted by the Mhers,—a latitude against the laws of the Rajpoots, and Hindoos in general.

As the Jetwas assert a descent from Hunooman, the Mhers claim the honour of being descended from the followers who accompanied the Jetwas into the Burrada country.

Be this as it may, the Mhers have proved faithful servants, and have adhered to the Jetwas through all their misfortunes.

Their present number is supposed not to exceed three or four thousand, and they

are only to be found in that part of the country still subject to the Rana. It would appear that they were either destroyed, or they retired from their former settlements when their master's family was expelled.

When the military services of the Mhers are required, messengers on camels are despatched with a summons to their villages, and to appoint a place for the general rendezvous.

Their commanders are appointed by the voice of the village, and not by the Rana; each village has its own Chief, which it nominates separately; and all the other Mhers and Bhans are equals. So long as the Mhers are in the field they receive provision from the Rana.

On the death of every Mher slain in action the Rana pays to his heir Rs. 100, and allows him some additional Jeewaee. The heir of a Rebaree killed in battle also receives Rs. 100.

The Rana of Poorbunder has nine small forts and two fortified towns within his dominions; the towns are Poorbunder and Nowabunder, which each carry on a considerable trade with Arabia and the western ports of India.

The yearly payment of the Rana of Poorbunder to the settlement of Diu is stated by his Dewan to be Rs. 1,400, to Joonagur Rs. 7,300, to Bantwa Rs. 2,000, and to Mangrole koorees 5,800, or Rs. 1,933.

Babajee settled with Poorbunder for three years at Rs. 90,000; the next settlement, which was for a like period, was Rs. 82,501; and for the two years following Vittul Rao Dewanjee received Rs. 60,501.

Sirtaunjee was married eight times,—*1st*, to a daughter of the Thakoor of Beraiee, a Bhyad of Rao, a Jhareja; *2nd*, a daughter of Hulwud, a Jhalla; *3rd*, of Wutia, a Waghella; *4th*, of Choora, a Jhalla; *5th*, of Choorwar, a Choorasama; *6th*, of Bhownuggur, a Gohel; *7th*, Hurreeana, a Jhareja, and a Bhyad of Janna; and *8th*, Kotera Langanna, also a Jhareja.

Hallajee has married six times,—*1st*, a daughter of the Thakoor of Bhamunee, in Kutch; *2nd*, of Banwar; *3rd*, of Hurreeana, all Jharejas; *4th*, of Kote, a Waghella; *5th*, of Barsora, a Chawurra; *6th*, of Lathee, a Gohel.

He has two sons, Prithee Rajee and Ram Sing.

(Signed) A. Walker,
Resident.

REPORT

ON THE

DISTRICT OF SORUTH,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 12*th January* 1808.

SORUTH.

Political Department.

From Lieutenant Colonel A. Walker, Resident at Baroda,

To the Honorable Jonathan Duncan, Governor in Council, Bombay.

Dated 12*th January* 1808.

Honorable Sir,—In continuation of my proceedings for the future administration of this country, I have the honour to submit to your consideration a detail of the circumstances and transactions connected with the division of Soruth.

2. Joonagur, and the country called Soruth, were anciently governed by Rajas of the Choorasama tribe. The history of the settlement of those Chiefs in this country, with the various subsequent events while that dynasty ruled, is too much obscured by fables to be at all interesting to any but those whose prejudices and religion favour the belief of whatever is extravagant and wonderful.

3. So early as the period of the settlement of the Gohel Rajpoots, we find the Choorasama Chiefs possessing a great extent of country and of authority. At that time Ra Raidun had the principal sway, and we have seen in what manner he conferred an ample territorial inheritance on the sons of Sejek Gohel.

4. It is stated in the Mirat-i-Secundri* that the Choorasama dynasty possessed the sovereign authority over Soruth for nineteen hundred years previous to the period of its reduction by the Mahomedans.

5. Under the peaceful government of its own princes, Soruth enjoyed security and a high degree of prosperity, while the territories in its neighbourhood were harassed and plundered by the various contending Mahomedan Chiefs of that age.

6. The Mirat-i-Secundri describes the flourishing state of Soruth in the following terms :—

" Fortune seemed to have selected this territory from the most fertile spots of Malwa, Khandesh, and Guzerat, to present to the view at once all that was valuable in those countries : but to all the advantages which it derived from soil in common with those provinces, it possessed in its ports another, which

* Or " Mirror of Secunder."

they cannot boast of,—from which its merchants obtained wealth, and the inland countries many of those luxuries so much in demand."

7. The conquest of Soruth by the Mahomedans proved fatal to its prosperity; and the present aspect of the greater part of this country cannot be better described than in the following passage of the same history:—

" God is merciful!—Soruth is now reduced to that state that the curious, hearing of its wretched condition, turn from the road without more inquiry after it, and those who are capable of conquering it possess not the inclination: it has become the residence of thieves and of robbers, whose country is a waste, and whose associates are people reduced to poverty and indigence; the people who sojourn in it are anchorites and beggars; its merchants are people who sell words (Bhats or Charuns); its governors have been cursed by God; its Jageerdars have lost all favour in His sight; its soldiers are embarked in a vessel of uncertainty; and its royal patentees derive no advantage from their Sunuds:—from these causes, the government of the country is without regulation or stability!"

8. The Rajas of Soruth withstood several attempts of the Mahomedans, who invaded their country with the view of conquest. They owed their successful resistance to the strength of the forts of Joonagur and Girnar, arising from their situation on mountains of great height, and of difficult access.

9. Girnar is a natural fortification near the top of one of the five peaks of the mountain; three of its sides form an arc of a circle, and the fourth is a chord. The south face is separated from the west of the mountain by a deep and long ravine, which is called Maha Balla Ketter,—a term that conveys an idea of its size and importance.

10. The fort of Joonagur is on the west side of the same mountain, and on a tabular site, the base of which occupies about a mile.

11. The ancient residence of the Rajas of Soruth was first at Buntullee, and afterwards at these fortresses, which probably served them as places of refuge on the increasing troubles of the country.

12. Sultan Mahomed Tuglugh Shah of Delhi, and Ahmed Shah of Guzerat, the founder of the city of Ahmedabad, conducted,* in their turn, armies against Joonagur. They were both unsuccessful, and retired after plundering and desolating the country.

13. After the failure of Ahmed Shah, the predatory tribes of Soruth began to plunder and to infest the country of Guzerat. These thieves had the boldness and address to conceal themselves within the city of Ahmedabad, and from their lurking-places embraced every opportunity of robbing the inhabitants.

14. Sultan Mahomed Begra, one of the succeeding Kings of Guzerat, irritated by these depredations, and ambitious of performing what Ahmed Shah had failed to effect, meditated the reduction of Soruth under his own authority.

15. With this design, Mahomed Begra invaded Soruth with a numerous

* In A. D. 1426-27.

army, and arrived* before the fort of Joonagur ; but he was as unsuccessful as his predecessors, and, after laying waste the country, he thought it advisable to accept general professions of submission from Rao Mundyluk, the Chief of Soruth, and returned with his army to Guzerat.

16. Shortly after the retreat of Mahomed Begra,† the vanity or the ostentation of Rao Mundyluk afforded the Sultan a pretence for again invading Soruth ; and on the plea that the Rao displayed the Chittur, or umbrella, and adorned his person with the ensigns of royalty, Mahomed Begra ordered an army of 40,000 horse to take the field; but before they had advanced far, Rao Mundyluk obtained peace, by prudently transmitting to the king the insignia that had given him offence.

17. Two years however after this event,‡ Mahomed Begra invaded Soruth, and caused it to be plundered.

18. But a short period elapsed before the Sultan formed a settled plan for reducing Joonagur entirely, and for this purpose he marched himself, at the head of a great army.

19. Rao Mundyluk repaired to the royal camp, and endeavoured by every kind of submission and concession to prevent the ruin of his family, and to avert the resentment of Mahomed.

20. The Rao's hopes, however, vanished when he was informed that the king's displeasure arose from his being an infidel, and that he could only obtain his friendship by repeating the creed of Islam, and becoming a Mahomedan.

21. On receiving this intelligence, the Raja fled in despair during the night, and shut himself up in Joonagur, which was well provided with the necessaries requisite for sustaining a siege.

22. At length,§ however, the provisions were consumed, and when no hopes of success remained, Rao Mundyluk descended from the fort, and, kissing the ground, delivered the keys into the hands of the Sultan, and was immediately ordered to repeat the Mahomedan creed.

23. The Mirat-i-Secundri, from which these details are extracted, remarks that few guns were used at this siege, and that the besieged defended themselves principally with stones and arrows.

24. After the reduction of Joonagur, Mahomed Begra nominated officers for the administration of the affairs of Soruth, and intimating a design of residing in that city himself, he thereby encouraged many of his Ameers to settle there.

25. About this period, Mahomed Begra ordered the city to be surrounded by walls, and, according to the custom of his nation, changed its name to Mustaphabad.

26. From this time, Soruth has remained subject to the authority of Mahomedan princes, and when Akbar conquered Guzerat, it became a dependency upon the Court of Delhi, subject, however, to the authority of the Soobha of Ahmedabad.

* A. D. 1469-70. † A. D. 1470-71.
‡ A. D. 1472-73. § A. D. 1476-77.

27. Meer Huzubbur Khan, brother-in-law of Sumsam-ood-Dowla, was the last Jageerdar who held* Soruth under the authority of the Mogul Government, and he governed by deputy.

28. The first Naib, or deputy, on the part of Huzubbur Khan, was Meer Ismael, who was dismissed; after him Sohrab Khan held this situation, and on the death of that officer it was conferred for a short time on Mehran Khan, the maternal uncle of the Jageerdar.

29. Meer Dowlut Ali was, however, appointed Naib from Delhi.

30. In those times of rebellion and disorder the affairs of Soruth rapidly declined, and fell into confusion.

31. The last Naib wanted capacity and courage, and his exertion and vigilance were unequal to conduct the duties of a distracted Government.

32. At this period† Shere Khan Babee, a soldier of fortune, who had acquired considerable reputation, was Jageerdar of Gogeh Banna, to which situation he had been appointed by Ruttonsing Bundaree, the Naib of Ajeetsing, Raja of Marwar, who was Soobha of Guzerat. Shere Khan had formerly been Izardar or farmer of Soruth, and was well acquainted with the interests and resources of the country.

33. The Naib of Soruth, Meer Dowlut Ali, from the reputation of Shere Khan, invited this person to Joonagur; and confiding to him the defence of the country, assigned,‡ for that purpose, and for the payment of the troops, one-half of the territory of the Jageer.

34. Shere Khan, covering more ambitious views, was apparently content with this disposition, and applied himself with assiduity to business, but when he found his power established, he conducted himself so as to harass and distress the Naib, who, in despair, threw up his charge, and the Khan possessed himself of Soruth.

35. Shortly after this event, Meer Huzubbur Khan died, and the Foujdaree of Joonagur was conferred on Himmut Ali Khan, the cousin of Momin Khan, Nuwab of Khumbayut, or Cambay, and at that time Soobha of Ahmedabad.

36. Momin Khan's assistance was required to place his relation in the government of Soruth; but, owing to the incursions of the Murathas, he was for some time prevented from assisting Himmut Ali Khan; and at length,§ when he undertook this enterprise, he found himself unable to dispossess Shere Khan of Joonagur. It does not appear that any further attempt was made to subvert the usurped authority of Shere Khan, and his descendants continue possessed of Soruth at this day.

37. Shere Khan did not long survive his establishment in Soruth. He was succeeded by his son Salabut Khan, who shortly afterwards retired to Guzerat, and left his son Beha dur Khan at Joonagur, in possession of the government.

38. This was a time of general anarchy and usurpation, and the principles of disorder and corruption subverted the Mogul power. Every idea of political

* About A. D. 1723-24. † About A. D. 1735-36.
‡ About A. D. 1738-39. § About A. D. 1740-41.

subordination was extinguished, and the empire was divided into as many separate governments as provinces. The sources of anarchy were abundant in Soruth; but this country, besides the other general causes of disorder, presented the extraordinary appearance of a number of aristocracies, which were the scene of perpetual tumults, of jealousy, and discord.

39. These Governments were formed by the principal Mahomedan families, who seized the fortified towns and divided the revenues among them.

40. Hence arose a number of small communities; but these discordant associations, unconnected by any common principle and bond of union, were perpetually at variance, and suddenly declined; although some instances of their existence, and of the influence of this species of Government, are still traceable in Soruth.

41. The most considerable of these petty Governments were Bilawul Puttun, Mangrole, and Oona Dilwana.

42. The Murathas, at this period, were the only nation who had that political union and power which might have collected and combined those jarring interests; but the sole object of their first inroads proceeded from a desire of plunder.

43. The different petty usurpers, by complying with the pecuniary demands of the Murathas, acquired, in many instances, their countenance, and they were rendered less solicitous about the rights of the parties who contended for authority.

44. Among the various usurpers in Soruth, it is necessary to particularise Buswunt Rao, a Kusbatee of Joonagur, who had acquired authority over several of the best Talookas, and was thereby enabled to maintain a large force. The influence of Buswunt Rao counterpoised that of Behadur Khan, who had now assumed the title of Nuwab.

45. In this state of general distraction and confusion, the Nuwab, despairing of restoring order to the Government, and his finances being ruined, retired* to Balasinor, and left the administration of affairs in the hands of Dilput Ram, his Dewan.

46. Dilput Ram having imprisoned some turbulent person for whom Buswunt Rao was Bhandaree, the latter prepared to resent the affront unless immediate reparation was made: both parties had recourse to arms, and the issue of the contest was favourable to the Dewan.

47. Soon after this event, Behadur Khan returned from Guzerat,† and died at Joonagur.

48. Mohabut Khan, the son of Behadur, succeeded to the government of Soruth, which had now become an hereditary possession.

49. It is here necessary to remark that Salabut Khan bequeathed to his sons Dillut Khan and Zeman Khan, who were junior to Behadur Khan, the district of Bantwa, and directed that it should be enjoyed by their families in equal proportions. Guzunpher Khan and Mookhtiar Khan, the descendants of Dillut Khan and Zeman Khan, are accordingly at present in possession of

* A. D. 1748-49. † A. D. 1756-57.

Bantwa, and settle separately and independently of the Nuwab for their tribute to the Murathas.

50. Salabut Khan also assigned Ranpoor, with the revenues of ten or twelve villages, for the support of a collateral relation named Shamut Khan, whose great-grandson, likewise named Shamut Khan, is still in possession of this Talooka.

51. It would be improper to omit in this narrative the transactions of Ommarjee, whose name has before occurred on the records of the Honorable Company, and who exhibited the force and energy of an original character.

52. Ommarjee belonged to the useful and active caste of Nagur Brahmins, and was appointed* early in life to the office of Dewan, by the Nuwab, Mohabut Khan.

53. When Ommarjee arrived at power, his first attention was directed to promote the fortune of a Jemadar, whose favours or patronage he appears to have recollected with gratitude. The disposition of the Jemadar, however, was turbulent and seditious, and, having incurred the Nuwab's displeasure, he suffered a violent death in A. D. 1773.

54. On this occasion Ommarjee was disgraced and imprisoned; but was soon afterwards set at liberty and restored to his office, in which he continued until he was himself put to death in A. D. 1785.

55. The aspiring and enterprising character of Ommarjee was displayed in reducing the greater number of the refractory little Governments under the authority of the Nuwab ; and the first successful attempt was made under his administration to restore order, and to provide for the security of society. During the lifetime of Mohabut Khan, Ommarjee reduced the forts of Oona Dilwana, Soohepore, and Kotyana, with their respective districts.

56. On the death of Nuwab Mohabut Khan, Ommarjee protected by his vigilance and resolution the rights of Hamed Khan, the son of the deceased and the present Nuwab, who was then (A. D. 1775) only a youth of thirteen years of age.

57. The succession of Hamed Khan was opposed by the ambitious views of Mookhtiar Khan, one of the Chiefs of Bantwa, who aimed openly at the Government of Joonagur, in exclusion of his nephew.

58. About this period also (A. D. 1777-78), Ommarjee acquired for his young master the half of the district and revenues of Mangrole.

59. In the more early periods of the revolutions and usurpations which followed the decline of the Mogul authority in Guzerat, the Kusbatees of the seaport of Mangrole had voluntarily received a Gaekwar Thana into that place, and assigned for its maintenance the greater part of the revenues of the district.

60. In the year Sumvut 1816-17 (A. D. 1760-61) the Murathas were expelled by the Kusbatees, and they again established an aristocratical form of government.

61. This continued until Shaikh Meea, the grandfather of the present Chief, Shaikh Budr-ood-deen, seized on the entire authority, and banished those whom he thought either able or willing to give him disturbance.

* In A. D. 1766-67.

62. Shortly after Shaikh Meea had established his authority in Mangrole, he obtained possession of the city of Puttun, which was governed by another tyrannical aristocracy ; and to this enterprise he was invited by a faction of the inhabitants.*

63. About two years afterwards, another revolution, and the treachery of its inhabitants, guided by the address of Ommarjee, betrayed Puttun under the Government of the Nuwab, and it has remained under his authority.

64. From the youth and inexperience of the Nuwab, the administration was conducted by Ommarjee, and he transacted public affairs with firmness and ability.

65. At this period Meroo Khawas, another man of capacity and resolution, was Dewan of Nowanuggur, and possessed the uncontrolled disposal of the resources of that State.

66. Meroo Khawas and Ommarjee were rivals and enemies.

67. Under some trifling pretences, Meroo Khawas succeeded in obtaining a declaration of war against the Nuwab of Joonagur by the Rana of Poorbunder, Jam, and the Chief of Gondul. After a desultory warfare, which produced no decisive event, and which lasted but one season, peace was restored,† and each of the parties remained in the same state as before the war.

68. This inconclusive effort is the only attempt that I can trace, in all the changes of government in this country, of any confederacy and union of interests among any of the States or Chiefs.

69. It deserves to be mentioned that the expenses of the confederacy were defrayed in the following proportions, and that the settlement of these accounts is still a subject in dispute between the Jam and the Rana: the Chief of Nowanuggur agreed to defray five-tenths of the expense of the war ; the Rana of Poorbunder four-tenths, and the Gondul Chief one-tenth ; but this last contribution consisted in a stipulated quota of men, while the other two were to keep a running account.

70. The authority which Ommarjee exercised at his discretion became uneasy to the Nuwab ; and, as he advanced in years, he became more desirous of removing the Dewan from the administration of affairs.

71. Ommarjee is said to have exercised his authority with arrogance, and sometimes without much respect for the person and capacity of the Nuwab ; but although I have received general imputations of the criminal views of the Dewan, I have not been able to obtain any evidence of a particular crime, notwithstanding many inquiries, and that there is now no motive for concealment.

72. Whatever may have been the demeanour of Ommarjee, the great services he had performed to the Nuwab and his family were unquestionable. The Nuwab, however, prepared for the destruction of his Dewan with a want of sensibility and duplicity of which his subsequent conduct has afforded many proofs.

73. The instigation of Ommarjee's enemies, who were numerous, and possessed of rank and power in the country, would produce their influence on

* A. D. 1779. † A. D. 1783-84.

the Nuwab; but the natural distrust, jealousy, and avarice of his disposition, furnished probably the strongest incitements. The secret and dishonorable mode by which the Nuwab perpetrated the murder of Ommarjee appears to have been his own contrivance.

74. Ommarjee was assassinated* on the evening of the Hoolee.† The Nuwab, who was celebrating this festival in his Durbar, suddenly retired from the assembly to an upper apartment, whither he called Ommarjee, on the pretence of business, and he was slain on the way, by people placed in concealment in a narrow passage to intercept him.

75. Doolubjee, the brother of the Dewan, his son Runchorjee, and several of his relations, were at the same time seized and thrown into prison.

76. From this period we can discover nothing but meanness and crime in the conduct of the Nuwab, and a Government subsisting by unhappy and disgraceful expedients. It would be disgusting, and without use, to enter into a minute relation of the most flagitious and wicked actions, which were prosecuted from resentment and temporary motives only; but it may not be uninstructive to notice, briefly, transactions which have been more or less introduced on the records of the Company's Government.

77. At the time that Ommarjee was assassinated, his eldest son, Rugoonathjee, was Killedar of Sootrapana, and the fort of Oona was in charge of Morarjee, his nephew; but as Morarjee was then a youth, his affairs were managed by Purba Sunkur, a man of an enterprising disposition.

78. Rugoonathjee, suspecting treachery from the garrison of Sootrapana, fled to Choorwar, where he remained until his brother and uncle were released.

79. Their release was soon afterwards accomplished by the interposition of Rullojee Sindia, an officer in the Gaekwar's army; and Rugoonathjee and Runchorjee, the sons of Ommarjee, were jointly invested‡ with the office of Dewan.

80. The ministers who immediately succeeded Ommarjee were, successively, Bheembhoy and Tapudas, comprising a period of little more than a year.

81. The sudden return of the sons of Ommarjee to power will show how little the Nuwab was guided by penetration and judgment when he murdered their father.

82. The restoration of the sons of Ommarjee was assisted by the influence of Rullojee Sindia; but the principal causes were the mistrust which the Nuwab conceived of his new Karbarees, and the confusion and disorder of his affairs from their continual changes and incapacity, which obliged him to have recourse to the family and connexions of Ommarjee, who possessed more capacity and resources. It is, however, to be remarked, that Rugoonathjee and Runchorjee, the sons of Ommarjee, were but nominally the Dewans, and, from their youth and inexperience, the duties of the office were conducted by Doolubjee, the brother of their father, who was himself the father of Morarjee.

83. Doolubjee consequently became responsible to the troops for their

* Vide paragraph 54, at page 181.

† A. D. 1785.

‡ A. D. 1786.

pay, which had accumulated in arrears; and not being able to discharge their demands, the Sebundees had recourse to their usual expedient of Dhurna, and enforced it so strictly, that Doolubjee was prevented from performing the necessary functions of nature, and died.*

84. During the five years, however, that Doolubjee conducted the administration, he exhibited considerable capacity and energy.

85. By treachery, and the assistance of the Thakoor of Choorwar, Premjee, the Dewan of the Rana of Poorbunder, seized on Bilawul Puttun.

86. After the death of Doolubjee, the Nuwab proceeded against Kundorna, and, after a siege of nearly two months, the place having been reduced to extremity, the Rana was induced to conclude peace on unfavourable terms.

87. Rugoonathjee, the eldest son of Ommarjee, already mentioned, succeeded Doolubjee in the actual management, and became the efficient Dewan.

88. By this time, the character of the Nuwab was unfolded; and the inconstancy and treachery of his disposition had deprived him of the confidence of every person. His own means and credit were unequal to supply the funds required for the payment of his troops, and they proceeded† to the extremity of throwing him into confinement, to which act they were privately encouraged by the Dewan.

89. The Nuwab remained imprisoned for sixteen months, and during this period was exposed to every privation and insult. During this season, the entire authority of the Government was exercised by the Dewan, Rugoonathjee.

90. At length, the Nuwab gained over to his interest some of the Jemadars who had charge of his person, and by their assistance escaped by a hole which they made through the walls of his water-closet, and was conducted by a single Siddee to his own palace. With the assistance of the conspirators, and such of the friends and adherents of his family as appeared on the occasion, the Nuwab intimidated his enemies, who fled in consternation to the Ooparkote, or the high fort of Joonagur.

91. After twenty or twenty-five days, the malcontents evacuated the fort, and the Dewan with his party proceeded to Kotyana, a fortified town in the possession of his family.

92. Upon this revolution, Purba Sunkur, the former Thanadar of Oona, on the part of Morarjee, the son of Doolubjee, and Dyaljee Mehta, the Karbaree of Rugoonathjee, were called to the administration, and became the Nuwab's Ministers.

93. Purba Sunkur, who had a secret understanding with Rugoonathjee, procured a reconciliation between himself and the Nuwab, to which the latter was probably compelled, and the Dewan returned to Joonagur.

94. During these transactions, the Arabs and unpaid Sebundees in the Nuwab's service plundered and laid waste the whole country.

95. As this‡ was a year of general famine in Guzerat, many of the inhabitants of Soruth perished from want, and the utmost wretchedness prevailed.

* A. D. 1789. † A. D. 1790. ‡ A. D. 1791-92.

96. The country was in some degree relieved from this distress by Purba Sunkur and Rugoonathjee providing funds for the payment of the seditious Sebundees: they received one-half of their arrears, and were discharged.

97. Purba Sunkur and Rugoonathjee now* openly assumed the government, and divided between them the revenues and authority of the country. They scarcely acknowledged a nominal allegiance to the Nuwab, and professed no respect for his person; and he was at length obliged to submit to the humiliating ceremony of fasting, to excite their compassion, and to obtain the necessary means for supporting himself and his family.

98. We are now arrived at a period which discloses every species of secret vice and public enormity. The daily disputes of the managers had excited between them an enmity and resentment that knew no bounds.

99. It may be necessary to remark that Dyaljee, formerly the Karbaree of Ommarjee, formed a third party in the administration, and the managers possessed nearly an equal share of power. They had conceived an implacable hatred against each other, and were secretly preparing every means for the destruction of one another.

100. The mutual ill-will of Purba Sunkur and Dyaljee was avowed; but their sentiments of Rugoonathjee, and his towards them, were somewhat suppressed and concealed. This enmity appears to have saved the Nuwab.

101. Rugoonathjee was the first who privately proposed terms to the Nuwab: this person suggested to the Nuwab that Purba Sunkur, Dyaljee, and Morarjee, the son of his uncle, should be put to death, when he would be enabled, by an undivided and undisturbed attention, to conduct the administration for the ease and advantage of his master; but Rugoonathjee accompanied this proposition with an intimation that, if his terms were rejected, he would be obliged to require the payment of 20,00,000 of koorees for which he affirmed the Nuwab was his debtor.

102. Purba Sunkur and Dyaljee reciprocally proposed to the Nuwab the death of each other, with a view (for such was the argument they used) to his own tranquillity and comfort; but they confined the punishment of Rugoonathjee to a close imprisonment.

103. So far they both agreed; but Purba Sunkur required also the public investiture of Morarjee as Dewan.

104. The duplicity and subtle cunning of the Nuwab were a match for the wickedness of his managers. While he satisfied them with promises and assurances, and appeared to comply with their wishes, he meditated their overthrow and destruction. During this scene of mutual deception, Purba Sunkur was detached on a Moolukgeeree circuit, and did not return until the month of Bhadurwa, Sumvut 1848 (A. D. 1792).

105. The absence of Purba Sunkur delayed the catastrophe; but on his return the Nuwab and his managers resumed their intrigues.

106. The Arab Jemadars in the service of the Nuwab were Bhandarees for the personal security of Rugoonathjee; but their fidelity was corrupted by

* A. D. 1792-93.

bribes of money, and grants of Inam villages. The Vukeels however of the Arabs, being of the Nagur caste of Brahmins, their feelings and their interests were favourable to Rugoonathjee, and they apprised him of the dangers that environed him; but their information was discredited.

107. From the period of Rugoonathjee's expulsion from Joonagur, his family, and those of his adherents, continued in Puttun and Kotyana. Just at this time, however, those families arrived at Joonagur to celebrate a Hindoo festival, and the Nuwab conceived this the most favourable opportunity for the execution of his schemes.

108. On the night of the 8th of Margsheersh Vud, Sumvut 1849,* the Nuwab secretly collected about four hundred men in a Musjid which commanded the entrance into the Nagurwara, or the part of the town occupied by the habitations of the Nagur Brahmin caste.

109. To this Musjid, under religious pretences, the Nuwab himself repaired, and sent Kumal Cheela to call Rugoonathjee, who, having made some ineffectual excuses, was apprehended.

110. By a refined piece of artifice and cunning the Nuwab left Dyaljee at his palace, under the expectation of soon hearing of the destruction of his enemies; but he was in reality a prisoner to his guards.

111. As soon as the Nuwab was informed of the apprehension of Rugoonathjee, he sent a force from the mosque to the house of Morarjee, and seized him and his family.

112. In prosecution of this plan of vengeance, the Nuwab next despatched a favourite child, who was in habits of friendship with Purba Sunkur, and who, under this mask, was admitted without suspicion to his bedside, to which he was confined by a fever. In this situation the child stabbed Purba Sunkur, and wounded his wife, who attempted to save her husband. Purba Sunkur was not, however, killed.

113. The whole of the Nagurs were now seized, and seals were put upon their houses and property.

114. Through the whole of this complicated scene of treachery, fraud, and villany, the Nuwab had but two confidants—Madhowrao Kooshal, and Kullian Sett, who was afterwards his Dewan. It is also to be observed that the Nuwab, in pursuing these transactions, had freely, and without scruple, violated the oaths which he had voluntarily administered to himself, to silence the fears and jealousy of his Karbarees.

115. Purba Sunkur was for a few days protected by some Arabs who adhered to him, and who removed him to a place of safety, and his wounds were in a fair way of recovery; but being visited in this retreat by Kullian Sett, who now officiated as Dewan, he was allured by the representations of this person to quit his sanctuary, and to accept of accommodation in Kullian's own house.

116. Kullian Sett and Madhowrao Kooshal, who possessed the chief authority under the Dewan, took each of them a solemn oath for the security of

* A. D. 1793-94.

Purba Sunkur's person, before they prevailed upon him to leave his asylum. These unprincipled men probably found little difficulty in violating this sacred obligation; but to afford some colour to their breach of faith to the world, they caused a letter to be forged in the name of Purba Sunkur, inviting some of the neighbouring Chiefs to attack Joonagur, and, on producing this to the Nuwab, he directed Purba Sunkur to be put to death.

117. This person was accordingly removed to the Ooparkote, where the rest of the Nagurs were in confinement; and a few days afterwards, on the night of Poush Vud Purva, or 1st of Poush Shoodh, Sumvut 1849 (A. D. 1794), his throat was cut, and all his effects were plundered.

118. At the time of these transactions, Runchorjee was Killedar of Choorwar; Dilput Ram, another junior brother of Rugoonathjee, of Sootrapana; and the forts of Oona and Kotyana were in possession of their relations. From these holds, the adherents and dependents of Rugoonathjee plundered the adjacent countries, and committed every excess and depredation, murdering indiscriminately the inhabitants that fell into their power, and despoiling them of their property.

119. The Nuwab at first negotiated with Rugoonathjee for relinquishing these forts; but threats, terror, torture, and the severest privations were employed in vain, to obtain an order for their surrender. At length however, Runchorjee, having obtained a Bhandaree for his security, repaired to Joonagur, and agreed, on condition that the Nuwab should set his brother Rugoonathjee at liberty, and pay the expenses of his Sebundees, immediately to surrender the fort of Choorwar.

120. Several months afterwards the Nuwab's officers were, in like manner, put in possession of Oona and Kotyana; and the rest of their relations also obtained their freedom (A. D. 1794-95).

121. The three brothers retired to Nowanuggur, and were entertained in the service of the Jam by Meroo Khawas, who assigned them the district of Purdaree for their support. At the end of a year and a half the brothers separated.

122. Rugoonathjee remained in the service of the Jam; Runchorjee entered that of the Rana; and Dilput obtained employment with the Thakoor of Limree. In this situation they continued for seven years.

123. The Nuwab violated the capitulation of Oona by confiscating the property of Morarjee, who retired to Bhownuggur, and was admitted into the service of that Chief.

124. Dyaljee, who alone of the cabal now remained in the Nuwab's hands, was put to death.

125. It is reported and believed, that the Nuwab acquired a large treasure by the plunder of the Nagurwara, and by confiscations; and as he is extremely parsimonious, he is supposed to have hoarded and preserved a considerable part of this booty.*

126. In about seven months only after these events, the new managers, Kullian and Madhowrao, quarrelled; and the latter fled to Bhuntuttee, the

* Estimated at about 10,00,000 koorees.

gates of which he shut against the Nuwab. Shortly afterwards,* however, on receiving a sum of money, Madhowrao surrendered the fort, and went to Ahmedabad.

127. In A. D. 1795-96 we find Kullian the sole actor on this tragical stage, and he continued in authority until 1801. At this period he went at the head of a force to assist the Chief of Saela against the Dhundalpore Kattee, but, being unable to prevail, and at the end of seven months the troops pressing for their pay, he deserted them, and returned privately to Joonagur.

128. The Nuwab however, insisting that Kullian should be responsible to the army for their arrears, that person fled, and seized on Kotyana; his son, at the same time, possessing himself of Choorwar. At Kotyana, Kullian for three months resisted every attempt of the Nuwab to take the place; the Nuwab, despairing of success, invited Rugoonathjee to return, and again to accept the office of Dewan; and this person, having obtained the Bhandaree and immunities which are specified in his Sunud, resumed his former situation (A.D. 1802).

129. Runchorjee collected troops at Poorbunder, and conducted them against Kotyana, which he carried by assault or surprise, and made Kullian prisoner, who afterwards died in confinement.

130. The son of Kullian evacuated Choorwar, and fled to Diu. The relations of Kullian were imprisoned, and were only last year† set at liberty, on the payment of a fine of one lakh of koorees.

131. On the investiture of the sons of Ommarjee, the Nuwab gave them, as security for any advances of their own cash, which they might be obliged to make in the administration of his government, the fort and district of Kotyana, which they are to enjoy until all claims they may have against the Nuwab are discharged. The Sunud for the possession of this place specifies that they are to enjoy it until the Nuwab shall settle their just claims, and the deed is sealed by all the principal officers.

132. Rugoonathjee and Runchorjee continued jointly in office for four years, without any extraordinary event occurring. Their circumstances were, however, cramped, and their resources impaired, by the continuance of the Gaekwar troops in the country, and the long Moolukgeeree circuit of Babajee. They were deprived of their usual resource of proceeding on Moolukgeeree themselves, and their own private funds, from which they had advanced four lakhs of rupees for the payment of the troops, were exhausted.

133. In A. D. 1804-05, Runchorjee, during a temporary absence of the Gaekwar troops, found an opportunity of making a Moolukgeeree circuit.

134. In A. D. 1805-06, while Babajee was employed in the siege of Wudwan, Vittulrao Dewanjee was appointed to proceed on the Moolukgeeree circuit; but Runchorjee, taking advantage of Babajee's absence with the best part of the Gaekwar troops, collected a force, and made a Moolukgeeree circuit on the Nuwab's account. As this conduct was a violation of established custom, it was highly resented by Babajee; and a detachment was immediately sent in pursuit of Runchorjee; but by his activity, and superior knowledge of the

* A. D. 1794-95.

† A. D. 1807.

country, and by rapid marches through Kattywar and Gohelwar, Runchorjee succeeded in collecting about one lakh of rupees, and had the address to return from this expedition without encountering the Gaekwar troops.

135. Runchorjee, however, finding that he was, in a great measure, excluded from this source of supply, and that it would be too hazardous to repeat the experiment while the Gaekwar army remained in the country, signified to the Nuwab that he would not hold his office unless the Nuwab provided more certain funds than the Moolukgeeree, under these circumstances, afforded for the payment of his forces.

136. Accordingly, in A. D. 1806 the sons of Ommarjee resigned their office and retired to Kotyana, after having disbursed to the Sebundees about four lakhs of rupees of their own money ; and which still constitutes a debt, or an unsettled claim, which this family has against the Nuwab.

137. About eight years ago, the Chief of Nowanuggur conferred on Ommarjee's sons the Talooka of Rampoora, which they have since enjoyed. The total of the produce of this Talooka, it is supposed, does not exceed 40,000 koorees. No particular stipulations are said to be attached to this grant. As it was given by the Jam at the time that he rescued the government of his country from the hands of Meroo Khawas, it is likely he wished by the gift to secure in his interest the sons of Ommarjee, who are held in considerable respect by the Natives of this country.

138. Their Bhandar, Omar Mokhasum, an Arab of influence and power, incurred the Nuwab's displeasure, who besieged him for two months and a half in his Havailee, against which he erected batteries. The Arab, however, resisted his attacks, and was at last allowed to depart with his property to Saela fort, on the coast, three koss west of Mangrole, which he still retains in his possession.

139. The Nuwab, about a month ago (December 1807), again entertained Omar Mokhasum in his service ; an expedient usually resorted to by the Bhoomias for retaining an ostensible right to a possession which is withheld by a disobedient and rebellious servant, whom they are unable to reduce.

140. It was soon after the investiture of the sons of Ommarjee in the Dewangeeree that the Gaekwar army entered Soruth in A. D. 1804 ; and, in order to enforce the demands of his Government, Babajee sat down before Bhuntullee, which he battered for six weeks. During this period, the Gaekwar troops sustained some losses from the activity of Runchorjee, but the country suffered from the usual effects of a fruitless resistance, and on this occasion it was plundered and laid waste to a great extent.

141. On this occasion the duplicity and weak policy of the Nuwab contributed to the ruin of the country. While he encouraged Runchorjee to oppose Babajee's demands, and to keep the field against him, he privately informed Babajee that the resistance of his Dewan was in contempt of his authority and inclination. Letters from the Nuwab to Babajee and Runchorjee are still in existence, to prove this absurd and contradictory conduct. It

suggested to Babajee, however, to threaten the Dewan first, in his own district of Kotyana, and then the Nuwab, by moving towards Choorwar; when, perceiving their particular interests thus separately endangered, they settled for the revenues on Babajee's terms.

142. Reva Sunkur, the ostensible successor of Ommarjee, made another irregular attempt last year (A. D. 1807) to collect the Nuwab's Moolukgeeree dues, and recovered from the Bhoomias about three lakhs of koorees, or one lakh of rupees. On this occasion Reva Sunkur approached the Honorable Company's districts of Dundooka and Ranpoor, but refrained from molesting them, when he was informed that the Company's Government would attend to any just claims which the Nuwab might have on their territories, but would not allow them to be recovered by force of arms. For this unauthorised excursion, however, the Nuwab was obliged to pay a fine of Rs. 15,000 to the Gaekwar.

143. At present, the Nuwab has no regularly appointed Dewan. Reva Sunkur, who officiates in this capacity, is a dependent of the Gaekwar Government, and owes his appointment and support principally to Babajee. Without this support it is not likely that Reva Sunkur would have accepted the situation; and it may be a useful policy to maintain the influence of his office.

144. The sons of Ommarjee reside in Kotyana, and are supposed to confine their views to indemnity and personal security.

145. The Nuwab is forty-four years of age,* and of a corpulent habit, which renders him unfit for the active pursuits of life. The character of the Nuwab may be gathered from the circumstances of his administration, which is marked by cunning, cowardice, jealousy, and avarice; without his possessing, in the general sentiment of the country, one virtue as a counterpoise to his vices. Many of the situations of his political life, it will be allowed, were unfavourable to a strict and rigid execution of the regular duties of government; but he was reduced to situations of difficulty and of disgrace more frequently by his own misconduct and vicious habits than by any other causes.

146. Under the Mogul Government, Soruth formed a considerable Sirkar, and comprised a much greater extent of country than is included within its limits at present.

147. These countries were, in general, but imperfectly subdued, and the original Governments commonly subsisted together with the authority of the Musulmans; but the Mahomedan Government in Soruth was completely established, and it is the only territory of all their former possessions in this quarter which still acknowledges their power.

148. Anciently Soruth was bounded on the west by the sea and the Gulf of Kutch, and by the Sirkar of Islamnuggur; on the north by Jhallawar; on the east by the Gulf of Cambay and Arratum; and on the south by the Indian Ocean.

* January 1808.

149. The present boundaries, however, of Soruth, are more contracted. It has on the west the sea and Bhadur river; on the north the same river; on the east Kattywar, and Walak, which is one of the districts of Gohelwar; and on the south the Indian Ocean.

150. The extent of sea coast, and several good harbours, will always render Soruth one of the most interesting and valuable divisions of Guzerat.

151. The frequent changes of its administration, and the confused state of authority of the Nuwab's Government, have been unfavourable to commerce, and gave rise to a spirit of plundering by sea as well as land. Several instances of piracy have occurred from the Nuwab's ports, and his officers have not been able to resist habits which their situation favoured, and which was pointed out to them by the neighbourhood and example of the Piratical States.

152. Of late years the Nuwab's administration has rather repressed this piratical spirit; but instead of accomplishing this object, by affording encouragement to commerce, and security to merchants, they have shut up or destroyed the harbours which were most noted for the resort of pirates.

153. Under these circumstances, the present commerce of Soruth is confined to the export of the raw products of the country, and to such trifling articles of import as may be comprised within the necessaries of life, and is more circumscribed than the trade of any other part of the coast.

154. The port of Jafferabad, which is comprised within Soruth but is not under the Nuwab's jurisdiction, has also been considered as addicted to piratical practices. Jafferabad is an appendage to Dundarajpoor, and has long been in the possession of a family of Siddees, whose power at one period was very considerable.

155. The Portuguese settlement of Diu is likewise in Soruth, and independent of the Nuwab.

156. Neither Diu nor Jafferabad pay any tribute to the Murathas, nor to the Nuwab.

157. The rest of Soruth is subject to the Nuwab and his relations, and tributary to the Murathas.

158. It is satisfactory to state that the proceedings for fixing in future the tributary payments from this part of the country received no opposition from the Government of the Nuwab; and the system, for the establishment of which the present expedition has been undertaken, was acquiesced in, apparently, not only without repugnance, but under a just sense of its advantages.

159. Besides executing the usual engagements for his own revenue, the Nuwab has afforded a strong recognition of their principles, by agreeing to compromise his Moolukgeeree demands, and by entering into stipulations with the Bhoomias, under the mediation of the Honorable Company and the Gaekwar, which will provide for the non-compulsory payment of these tributes to the Nuwab.

160. The authorities of Soruth have entered into the same public obligations and securities as we have received from the Chiefs with whom settlements have been previously formed; and the enclosed table affords information of those provisions for ensuring general tranquillity, and the amount of revenue derivable from this division of the country.

I have the honour to be, &c.
(Signed) A. Walker,
Resident.

Camp at Paalree, near Rajkote, 12th January 1808.

APPENDIX

TO

THE FOREGOING REPORT,

DATED 12TH JANUARY 1808.

General Statement exhibiting the Settlement of the Gaekwar Revenue for the ment ; also showing the Fuel Zamin

Talooka.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
SORUTH........	Nuwab Hamed Khan Babee Behadur.	78,858	0	0	75,655	0	0	75,655	0	0
BANTWA	Mookhtiar Khan and Guzunpher Khan.	40,011	0	0	32,002	0	0	32,002	0	0
AMRAPOOR	Jeewa Letha and Futteh Khan.	502	0	0	552	0	0	552	0	0
MANGROLE	Shaikh Budr-ood-deen.	....			....			....		
JAFFERABAD....	Siddee Jacoob	....			....			....		
BABRIAWAR.....	Dhunta Koteba, and the Bhyad.	....			....			....		

Province of Soruth, constrasting A. D. 1806-07 *with the Permanent Adjust- and the Arr Zamin respectively.*

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Bharote Himmut Sing and Banay Sing, of Puttun.	Bharote Mooloo, of Megpoor.	Gurvee Mookasoora, of Charungaum.	Soruth is the designation of the Havailee Tuppa.
Bharote Gulakana, of Veerumgaum.	Bharote Phooljee Roop Sing, of Nake, of Pitlad.	Kooer Hallajee, of Poorbunder.	
Ditto ditto ..	Bharote Phooljee Roop Sing.	Jhareja Jussajee, of Jallia.	
....	....	....	The Nuwab collects the Ghunem Vera of the district of Mangrole, and its Jumma is included in his settlement. The Nuwab has, besides, a half of all the other produce of the district, but has no share in the revenues of the port.
....	....	....	Jafferabad pays no revenue to the Gaekwar or Peshwa.
....	....	....	The inhabitants of Babriawar do not settle regularly. In Sumvut 1860, when Babajee marched his army to that quarter against Choorwar, he made some small collections from them; since that period they have not paid anything. In the same year the settlements Babajee made were as follows:— Theemba, per year Rs. 450, for three years............Rs. 1,351 Beneo Bhandaree...... 50 —— 1,401 Jukurteree, per year Rs.50, for three years ...... 151 Wursowa, Rampoora, and Bhurrowar, per year Rs. 300, for four years 1,201 Beneo Bhandaree ...... 50 —— 1,251 Nagouree, per year Rs.75, for three years ...... 225 Doodala .... 40 Dedan .... Rs. 2,401 Bhandaree............ 100 —— 2,501 Total....Rs. 5,569

The following table will show the names of the Chiefs of Soruth, the principal places of their residence, and the Talookas and villages under them :—

Names of Chiefs.	Places of Residence.	Dependent Talookas.	Number of Villages.	Remarks.
Dewan Nuwab Hamed Khan Babee Behadur.	Joonagur ..	12	758	
Mookhtiar Khan and Guzunpher Khan.	Bantwa....	1	80	
Jeewa Letha and Futteh Khan.	Amrapoor. .	....	2	
Shaikh Budr-ood-deen....	Mangrole..	....	140	
Siddee Jacoob, Jacoob Khanee.	Moozufurabad, or Jafferabad.	....	5	(Babriawar.) Two of these villages are under the Nuwab, and one under Hameer Wurroo.
Megha Dankara, & Bhyad.	Wur......	....	6	(Babriawar.) Under the Reyoolla division, which is under Bhownuggur.
Humeer Wurroo and Silar Wurroo, and Bhyad.	Nargseree..	....	5	These villages are the general residence of the Chiefs of the Babria tribe.
Wadja Rajpoot	Roeesa....	....	1	

SORUTH.

Soruth is in Sanskrit written Sourashtra,—*Sou*, "good"; *Rashtra*, "Government," and also "population." It was probably applied to a country well inhabited, and in a high state of cultivation.

It contains fourteen walled towns and twenty-seven Chouboorjas, or castles with four towers. Of the former, ten are subject to the Nuwab of Joonagur, one to the Chief of Bantwa, one to the Chief of Mangrole, and one to Goudul. Twenty-one of the latter belong to the Nuwab, three to the Bantwa, one to the Mangrole, and one to the Goudul Chief, and one to a body of Gosains. This is named Gouke Muree; it is garrisoned by Gosains, who live on the charity of the neighbouring country.

From Mahdapoor, the last port on the coast west of Poorbunder, which is subject to the Chieftain of that place, the coast as far as Chauneh may be reckoned subject to Soruth. This part is called Nagur, a Sanskrit term, which signifies anything rare or curious; and in consequence of its fertility it is distinguished by the appellation of Neelee, or verdant. For the purpose of irrigation the Natives of this part of Soruth use the Persian wheel.

The forts of Soruth are, reckoning from the westward in order,—1, Mangrole; 2, Veerawul or Bilawul; 3, Heerakote; 4, Mool Dwarka; 5, Diu; 6, Nowabunder; 7, Rajpoor; and 8, Jafferabad or Moozufurabad.

The first of these ports is subject to Shaikh Budr-ood-deen Kusbatee, the grandson of Shaikh Meea, who usurped the government of this place. It has a considerable

district dependent on it, in the produce of which the Nuwab of Joonagur has a half share; the Kusbatee, however, enjoys the whole of the revenue derived from the port, and alone exercises authority within the town.

The 5th is an island of Soruth, and a Portuguese settlement; the 2nd, 3rd, 4th, and 7th are subject to the Nuwab of Joonagur; but of these Veerawul is the most frequented. Heerakote was established by Shaikh Meea during the time he had possession of Veerawul Puttun, and it went to decay on the subjugation of that place by the Nuwab. Nowabunder and Rajpoor were shut up several years ago, after having suffered materially from the Honorable Company's cruisers, which were employed to prevent piracies.

Mool Dwarka is a dependency on the Talooka of Kooreenar. Here the Murathas, when they first entered this country in force, established a post, for the maintenance of which the Nuwab of Joonagur ceded one-half of the revenues of Kooreenar. Ommarjee, in the zenith of his power, expelled the Gaekwar agent; but on the investiture of the sons of that Minister with the Dewanship of Joonagur, the Gaekwar's rights were restored. The whole of the revenues of this Talooka do not exceed Rs. 20,000; the Gaekwar Government have usually farmed their share for about Rs. 8,000.

The tradition of the country states that Mool Dwarka is the only part of the large tract of coast occupied by the original Dwarka, Goomptee Dwarka excepted, which escaped from the deluge that swallowed up this once famous city. It is now entirely deserted, and bears no features of its ancient importance. Pirate boats are not allowed now to harbour here; those freebooters, however, taking advantage of the facility of avoiding detection from its deserted state, are sometimes in the habit of wooding and watering, as well as of sending on shore at this place the crews of such boats as they may have captured, previous to proceeding to their own port with their prize.

In the Poorans, Soruth is celebrated as containing five Rutunanee, or inestimable things, *1st*, the river Goomptee; *2nd*, beautiful women; *3rd*, good horses; *4th*, Somnauth; and *lastly*, Dwarka. The first and last cannot, in the present limited state of the boundaries of Soruth, be considered as included in it.

The ancient extent of the country included under the Sirkar of Soruth, as recorded in the Kholase Tawareekh, was in length from Aramra to Gogo, one hundred and twenty-five koss or two hundred and fifty English miles, and in breadth from the port of Diu to Sirdhar, seventy-two koss or one hundred and forty-four miles.

Soruth is full of spots reckoned by the Hindoos sacred. The most remarkable within the present narrow limits of that country are Somnauth, Puttun, Toolseeshaum, Girnar, and Mool Dwarka.

Somnauth Puttun is a place of great religious resort of Hindoos of all classes, who bathe in the junction of the three rivers, Hirna, Kupula, and Sirsuttee. Puttun derives the name of Somnauth from a famous Mahadeo formerly at this place. Somnauth is one of the Dwadusjoteeling, or twelve symbols of Mahadeo, which are said to have descended from heaven on the earth. The great fame of this temple in former times throughout the East attracted the notice of Mahmood of Ghuznee, who, out of a bigoted zeal for his own faith, led a great army against it, and succeeded in reducing the fort

after an obstinate but ineffectual resistance on the part of the Hindoo princes of the country, who made the protection of this place a common cause. The Ling was on this occasion broken to pieces by the fanatical Mahmood, who also found a vast quantity of riches in the temple.

The Hindoos, however, do not admit that the Ling was broken and destroyed by Mahmood, but assert that it retired into the ocean. Many powerful Mahomedan Chiefs followed the example of Mahmood. Sultan Mahomed Beghura of Ahmedabad is stated as the last who sent an army against this place. On this occasion the Gohel Chief of Lathee opposed the Sultan, but without effect; he was killed, and Mahomed succeeded in reducing it, when he built a mosque on the spot where the temple had formerly stood. Another temple was lately built by Aheelabaee, a wife of one of the Holkars, in which another symbol of Mahadeo has been placed. Pilgrims bathing in the rivers at Puttun pay to the Nuwab a fine of seven koorees. The whole of the produce from this source amounts to about 30,000 koorees.

Somnauth Puttun is also termed Purbas Puttun, in consequence of the number of pilgrims who entertain hopes that the god will grant them offspring,—*Purboo* in Sanskrit being one of the names of the god, and *As* signifies "hope." It is also called Jadweestullee Puttun, or the Puttun where the Jadows fought and killed each other; and Bilawul Puttun, from its port Bilawul or Veerawul.

Respecting Puttun, the Kholase Tawareekh relates that it is an ancient place of worship, and known everywhere; it is three koss distant from the sea, and has five ports subject to it. The river Sirsuttee passes near it. It is famous for a battle which took place five thousand years ago between fifty-six crores of Jadows, who were all slain. Half a koss distant from Somnauth is a place called Bhalka, where Shree Krishn received the mortal wound from an arrow which terminated his incarnation. This place is on the bank of the Sirsuttee, and under a Peepul tree, which is known at this day under the name of Deoswurg or Peepulswurg,—*i. e.* the Peepul heaven, or the gods' heaven.

Toolseeshaum, or the goddess Toolsee and her spouse Shaum, which are respectively names for Bhowanee and Shree Krishn, both of whose idols under the former names are in this temple, is situated in Babriawar. Here are hot wells, which are accounted sacred by Hindoos, who perform pilgrimages for the purpose of bathing in them. Pilgrims to this place pay no fine.

The mountain of Girnar is full of temples and sacred springs: the most remarkable is the Mahta Girnaree, and the gods Heemnauth and Ummeejera, or the water-drop, from the circumstance of water oozing through and dropping from the chin of the idol,—*Umme* literally signifying "perspiration," and *Jurrow* "to drop,"—the temples of which form the fort of Girnar.

Mool Dwarka was the place where Shree Krishn first settled after his flight from Muthra. Here is a temple of Runchorjee, but there is no idol in it now. *Mool* signifies the root or original Dwarka, which is the door.

Babriawar, mentioned above as the place in which Toolseeshaum is situated, is a tract of uncultivated country, covered with thick jungle, and inhabited by people of the

Babria caste, who are nearly of the same tribe as the Kattees, and intermarry with that people. Formerly the Babrias were in the habit of living entirely by plunder, but they were greatly broken off their licentious practices by Ommarjee Dewan, and the relations of that person who succeeded him in the administration of affairs at Joonagur. The Bhownuggur Rajas also assisted in suppressing these robbers. Rajoolla formerly belonged to a Babria named Bojkotulla. This person was put to death by the Nuwab, who seized on the fort of Rajoolla ; but the Bhownuggur Chief succeeded in adding it to his possessions in Sumvut 1843 (A. D. 1786-87), and still retains it. The whole of the inhabited villages in Babriawar do not exceed thirty, and these are scattered, and contain few inhabitants. Dedan is the principal. This place belongs to a Babria Chief, named Dunta Koteela, who received this name from the remarkable circumstance of having been born with teeth. The only fortified places, exclusive of Rajoolla, in Babriawar, are. Nagsuree, which belongs to Hameer Wuroo of Teemba, and Loonasapoor, subject to Moozufurabad. Dhanturwar was formerly a place of consequence in Babriawar, but has been a long time uninhabited. Many of the villages of Babriawar have been subjected to the authority of Joonagur, and all pay Jumma to that Chief.

The Muratha collections from this uncivilised people are small, and have been always precarious. The water in this country is brackish.

Moozufurabad or Jafferabad is properly the port of Babriawar. It is situated on a small peninsula on the coast of Soruth. It is governed by Siddees, and subject to Dundarajpoor, the Chief of which appoints the Governor of Moozufurabad, who is always of the Siddee race.

They are descended from Abyssinian slaves, but no traces of their history are recorded in the histories of Guzerat that I have consulted. They appear, however, to have had a very early establishment in this country, and by their address and courage to have maintained a state of independence during all the revolutions of the Mogul Empire. They were the admirals of the Mogul fleet, and were known by their oppressions and piracies during the Company's early transactions at Surat and Bombay. All the maritime settlements of that empire on this coast became thence in some degree dependent on the Siddees, who appear to have possessed activity and courage.

There is still a Havailee at Ahmedabad which is said to have belonged to the Chief of Dundarajpoor, and the tomb of one of his ancestors is within it. Latterly a Vukeel of this Chief at the Court of the Kings of Ahmedabad used to reside here.

When Akbar Shah conquered Guzerat, finding no one that would be security for these Siddees, it is related that he himself became responsible for them, observing that none but the master should be made answerable for his slaves.

Jafferabad had formerly a considerable Talooka dependent on it, but it has only five villages at present subject to its authority, viz. Meeteealloo, Wudara, Kureealla, Balama, and Loonasapoor, the revenues of each not exceeding from four to five hundred rupees.

The whole revenue of Jafferabad is not computed to exceed Rs. 20,000 a year, inclusive of its receipts from piracy, which of late have been very confined. It may be

observed that the States which exercise piracy are all small, and without territorial funds sufficient for their support.

The town is surrounded with a wall, and contains about two thousand houses.

The fort has considerable artillery mounted, and is surrounded on all sides by the sea, a small isthmus excepted, through which a ditch is cut, leaving only a space sufficient to admit the passage of a cart. This ditch is filled with water at spring tides. Three hundred of the houses in Jafferabad are occupied by Bunnias, four hundred by fishermen, two hundred by Kusbatees; the remainder by tradespeople, sailors, and other castes common in all towns.

The number of armed men kept in regular pay is very small, but the whole body of inhabitants, who are chiefly Musulmans, are considered professionally as soldiers, and afford their service on every pressing occasion.

The country surrounding Jafferabad is unfavourable to a spirit of commerce; the whole of its trade, therefore, is confined to the limited wants of its inhabitants. As its situation is favourable to piracy it has not withstood the temptation.

The present Chief of Moozufurabad is Siddee Jacoob. This person, contrary to the former policy of the Chiefs of Dundarajpoor, which led them to relieve their deputies at this place every three years, has enjoyed the government by descent.

The Moolukgeeree of the Nuwab of Joonagur has been several times the subject of communications to Government.

It may be proper to remark here that the Nuwab in this respect follows the custom of the Governors of Soruth in the time of the Mogul Empire, the whole of whose privileges his ancestors usurped to the utmost of their ability on the decline of the power of the Emperor, as already related. This source of revenue, it would appear, is reckoned on by the Nuwab to produce eight lakhs of koorees, or Rs. 2,66,000, and is generally assigned by him to his Dewans as part of the funds for the support of his troops, and household expenses.

The arrangements, however, which have taken place for the Honorable Company's and the Gaekwar's districts, and which will, no doubt, be followed by the greater number of the Bhoomias, will greatly reduce this branch of his receipts.

These arrangements will be the subject of a separate report, and it is sufficient to remark at present that they deprive the Nuwab of the power of entering the districts of the Honorable Company and the Gaekwar with an armed force; and this advantage is secured to our subjects in consideration of the regular discharge of a sum not amounting to half the collections carried by the Nuwab's agent to his account, and not, perhaps, one-fifth of the sum extorted from them under different pretences and forms.

From the importance of Ommarjee's family in these transactions, and as their connection with the Nuwab may probably be on some future occasion a subject of deliberation, I have thought it necessary to transmit a translation of the Sunud granted on the occasion of the late investiture of Rugoonathjee with the administration of affairs at Joonagur. This document will also disclose to the Honorable the Governor in Council the mode in which the Government of the Nuwab is conducted.

"I, Dewan Nuwab Hamed Khan, hereby invest you, Dewan Rugoonath Ommarjee, with the administration of the affairs of the Mahals and country, whether Ryutee (*i. e.* inhabited by people of peaceable and industrious habits, and governed by mild means) or Zoor Tullubee (*i. e.* inhabited by refractory people, who only contribute to the Chief when forced ;—this term comprehends those subject to the Moolukgeeree operation of the Joonagur army) : whatever you do, either by your personal exertion or by foreign means, for the benefit of the Sirkar, will be approved of. The representations of interested persons to your disadvantage will not be heard, and on every affair your advices will be approved.

"I.—The produce of the Zoor Tullubee Moolukgeeree, amounting to about eight lakhs of koorees, is assigned for the pay of the Sebundees, for the support of two Pagas, the Moodekhana of the Sirkar, the servants and their dependents, and the Sebundees of the deputies, &c., including every item of expense, which are all to be discharged from the above source, for no other sum will be allowed. Whatever is laid down in the Thedad, or fixed establishment, is to be the rule of expense.

"II.—A lakh and a half of koorees from the produce of the Ryutee country is assigned for the payment of all outstanding instalments, debts, or demands, which are all to be discharged from this source.

"III.—Should any Mudut Vera or aid assessment be granted, the Khangee four Talookas are to be exempted.

"IV.—All arrears of pay up to the end of Jumadee-ool-Awul must be settled for in the one and a half lakh. Should any Jemadar go away contrary to my inclination I will satisfy him.

"V.—It rests with you to settle everything relating to pay and salary. Do you take agreements from the Jemadars, that they will be attentive to you, and accompany you on all expeditions and excursions.

"VI.—Should the Muratha settlement be made by me, I will take from you the produce of Kotyana ; but even in this case my Mootsudee will not go there for the purpose of collection. Should you settle with the Murathas, the proportion of that settlement which may belong to the Mahals under me will be paid to you.

"VII.—The Purwana which has been heretofore granted in your behalf, and the Bhandaree given you, is now good and sufficient.

"VIII.—The following villages are granted for your support as Dewan ; these you are to enjoy, viz :—

"Meywatun and Warasura. These two villages were assigned in your former Bhandaree, and are hereby renewed ; and Ghadukra and Barer, which are usually granted for the support of the Dewan, are now assigned to you.

"You shall enjoy the usual Ryutee Sookree, and should any one object to pay this, the Sirkar will enforce it.

"The Sookree of the Moolukgeeree collection is confirmed.

"The grass and grain of your Paga, and the pay of the Bargeers, will be allowed.

"IX.—I have taken an agreement from you : in it, the instalments, pay, &c. are mentioned, without specific enumeration ; but you will act according to this writing.

"From the above items, viz. the Zoor Tullubee and Ryutee, you will carry on the affairs of the Sebundees.

"X.—So many of the old Sebundees as you shall become answerable for, they will demand their pay from you: no one will trouble you unless you yourself undertake to satisfy him; and whatever over and above the regular pay you agree to pay, you shall yourself be answerable for its discharge.

"XI.—Kotyana is assigned to you for your satisfaction, and as a security for the payment of any claims you may have. Do you entertain the garrison of that place yourself. The claims are those which you may have against me from the 1st Bhadurwa, Sumvut 1860 [A. D. 1803-04], according to the accounts of debit and credit.

"I pledge my Kowl or word for all the above; and Meea Ghoolam Mohee-ood-deen and Syud Ali Hadad, &c. [their names are all mentioned in the original] are given as Bhandars or guarantees."

None of the rivers in Soruth are large enough for the purposes of commerce; they are, however, numerous, and supply this country with abundance of water. The Bhadur or Bhudrawutee,—which is called Neelee, in contradistinction to the Sookoradree Bhadur, which empties itself into the sea at Dholera,—is the principal river in this country. It disembogues itself into the sea at Nawee bunder, but previous to this it is joined by the Ojut near Nawee, and this latter river is also joined by the Obien near Bhuntullee.

The large range of mountains in Soruth is called Geer. Their inhabitants are thieves of the Koolee caste, and of the Khant tribe, and people who, having rendered themselves obnoxious to the laws of society by their habits, are obliged to take refuge in the recesses of these mountains. Bharwuteeas, or people who are endeavouring to redress, by force, injuries which powerful superiors or neighbours have committed against their rights, also take refuge here, and, at convenient opportunities, rush forth upon their enemies, carrying devastation wherever their power of doing injury extends.

As connected with the transactions of the Nuwab of Joonagur, but more immediately with the Bantwa Chiefs, it should here be remarked that the Talooka of Beesawudur, which is situated near the Geer Mountains, belonged to a Kattee of the Walla tribe. Owing to the distressed state of his country from the want of efficient protection, the Kattee ceded, in Sumvut 1839 (A. D. 1782-83), the half of his revenues to the Nuwab of Joonagur, reserving to himself the other half, and a Jeewaee. In Sumvut 1851 (A. D. 1794-95) the Nuwab bestowed his share as a gift on the Chief of Bantwa, on his marrying a daughter of that family.

These Chiefs encroached on the privileges which the Kattee had reserved for himself, in consequence of which he expelled their Thana; but the Bantwa Chiefs shortly after this leading a force against him, he betook himself to the Geer, and left them in possession. Unable, however, to restore the population, which had fled with the Kattee, these Chiefs assigned the share of that person to Wala Ranung, as a counterpoise to his power. Wala Ranung is a Kattee, who, from interested motives, betrayed his relation, and materially assisted the Gaekwar Government in the seizure of Mulhar Rao, and who has, in consequence, received great countenance from the Gaekwar army

in this country, which has put him in possession of Dharay, a fort belonging to Matra Wala, the Kattee he betrayed, and the great abettor of Mulhar Rao. This latter Kattee, therefore, being now at war with Ranung, lately attacked and destroyed the settlement which the Bantwa Chief had nearly effected through his means of the Beesawudur Talooka.

The usual articles of cultivation in Soruth are Jowaree, Bajree, Til, and cotton; and, by the assistance of wells, wheat and sugarcane. Owing to the disturbed government of the Nuwab, and the consequent insecurity of property, the population of the country is inadequate to its cultivation. In Sumvut 1860, when the Nuwab resisted the settlement of his Moolukgeeree tribute with Babajee, the Gaekwar army laid waste eighty-two villages of the best inhabited tract of his country. It is stated that at that time Soruth was beginning to acquire an appearance of fertility; but this fatal blow, brought on the industrious part of the community by the weak policy of their Chief, has never been since recovered.

The Nuwab has only been once married, namely, to a daughter of the Nuwab of Majpoor or Shemee Rhadunpoor.

He has, however, several Nakail ladies and Rakhelees.

He has two sons, the eldest by a Rakhelee, the latter by his wife. The eldest son is named Bahadoor Khan; he is about eighteen years of age, and lives with his mother at Bilawul Puttun.

It is stated that the Nuwab suspects his second son to have been adopted by his wife, and that he is not really of her body; and owing to disputes in consequence of this, the mother has returned to her father.

The Nuwab Hamed Khan ascended the Musnud when he was but thirteen years old. The Government was conducted by his Dewan, Ommarjee, a man of considerable ability, who was, however, put to death by the Nuwab on the 15th of Falgoon Shoodh, Sumvut 1840 (A. D. 1784), when the Nuwab was about twenty years of age. He was, therefore, born about the year A. D. 1764.

Babajee's settlements with the Nuwab of Joonagur were, on the average of six years, between Rs. 75,000 and Rs. 76,000; last year the settlement was made at Rs. 80,000, and consisted of the following articles :—

Jummabundee	Rs.	70,001
Kharajat		8,857
Total	Rs.	78,858

Besides the above, a fine was levied on the Nuwab for allowing his army to remain in the field collecting his Moolukgeeree tribute after that of the Gaekwar had entered the country for the same purpose.

The first collections of the Murathas from the Nuwab of Joonagur were but Rs. 31,000. Rs. 50,000 were collected the year that Ommarjee was killed by the Nuwab; after which, however, the rate again fell, and it was unsettled, but never exceeded Rs. 40,000.

The Murathas at this time did not annually enter Kattywar, and previous to Sewram

making the collections in Sumvut 1851 (A. D. 1793-94) no one collected any arrears that might have taken place.

Sewram, however, departed from this rule; and those who followed, guiding their exactions as much as possible by the total of the sum that Sewram collected, made it the rule, or nearly so, of their exaction for the year of account, on account of which they collected.

The Jumma of Bantwa has been fluctuating. Babajee settled for the first three years at Rs. 1,05,000, for the next three years at Rs. 92,000, and for the following two years at Rs. 72,000, including Kharajat.

Before Sewram collected the Moolukgeeree tribute, the Bantwa Jumma varied from Rs. 28,000 to Rs. 32,000, according to the power of the collector; Sewram raised it to Rs. 38,000.

The greatest part of Bantwa is at present waste; its revenues in flourishing times never exceeded Rs. 1,20,000. The Chiefs, however, being peaceably inclined, or unable to make resistance, the tribute was imposed in that proportion, and not in that of their ability.

The settlement of the present year is less than the average of the collections of the last eight years by Rs. 1,625.

This abatement, though, perhaps, not adequate to their wants, will, together with the exemption they will henceforth experience from the numberless little Babuts, or payments which always are the consequence of a Moolukgeeree circuit, be the means of relieving them considerably.

Sultan Mahomed Beghura was the person who dispossessed the ancient Hindoo princes of the fort of Joonagur; and from the circumstance of taking Champaneer, another hill fort also, he assumed the name of Beghura. This Sultan commenced his reign in 863 Hijree (A. D. 1458).

(Signed) A. WALKER,
Resident.

REPORT

ON THE

DISTRICT OF HALLAR,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 25th January 1808.

HALLAR.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,

To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 25*th January* 1808.

HONORABLE SIR,—In offering for your consideration the following report of the settlement of the revenue for the division of Hallar, and of the transactions connected with this part of the country, I shall pursue the method and plan of my previous accounts.

2. I am only apprehensive of introducing matter which may appear irrelative to the subject, and of loading the Honorable Company's records with obsolete and fabulous relations; but notwithstanding the fiction which pervades every Hindoo historical account, these gleanings are generally founded in truth, and may not be useless, I conceive, in enabling us to form a more correct judgment of the people to whom they relate.

3. We have the outline of their progress to their present state, and may trace many of their peculiar manners, and ascertain the circumstances of their political condition.

4. As my inquiries led me to a knowledge of these circumstances, they were noted for my own information, and I conceived they might be useful to others.

5. They relate to a country little frequented by Europeans, but which contains many singular institutions, and is peculiarly distinguished by the favours of nature. The interest, also, which the Honorable Company possess now, in the prosperity and improvement of this country, may dispose us to view its affairs with less indifference.

6. The division of Hallar derives its present name from Halla, a Jhareja Chief, and comprehends the whole of the country conquered by his descendants. The boundary of the province of Hallar, on the north, is the Gulf of Kutch; on the west the Burrada Mountain, the ocean, and Okhmundul; on the south, the river Bhadur, and Kattywar; on the east, the district of Muchoo Kanta and Jhalawar.

7. It has been already generally noticed in the report of the settlement of Muchoo Kanta, that the Jhareja Rajpoots are descended from one of the four

Jadows, who escaped from the destruction which befel their race at Bilawul Puttun about five thousand three hundred years ago.

8. As the present report is intended to relate the settlement of this singular people in this country, and their celebrated transactions, as they have been transmitted to posterity, it will not be improper to bring into view all that has been at different times related concerning the Jharejas.

9. The four Jadows who escaped the fate of their brethren were preserved by the care of Hinglaz Matha, in Sind. One of them she concealed in her mouth, another under the ivory bangles on her arms, the third under her cushion of state, and the fourth in the fire-place. From this disposition they have been respectively named accordingly,—Jhareja from *Jhara*, "the mouth"; Choorasama from *Choora*, "bangles for the arm," and *Summa*, "connected with"; Chukutta, from *Chukla*, a "cushion of state"; and *Buttee*, which signifies a "fire-place."

10. To these Rajpoots Hinglaz Matha further extended her care by assigning to each a separate dominion.

11. To the Jharejas she assigned Sind; to the Choorasamas Soruth; to the Chukutta Husnapoor; and to the Buttee Jessulmere.

12. It is worthy of remark, that notwithstanding the long period of time which tradition assigns to these events, and the many subsequent revolutions, the Rajas of Jessulmere have retained possession of their dominions to the present day; and the Jharejas, though they were dispossessed of, or gave away Sind, have always been rulers of a considerable tract of country, and continue to rank among the most powerful of the Rajpoot tribes who have at any time possessed authority in the western part of Hindoostan.

13. Jhareja, the first of his tribe, established his seat of authority at Nuggur Sammoee, or Tatta, five thousand years ago, and from this circumstance the whole of the Jhareja Rajpoots are also distinguished by the appellation of Sammoee.

14. Oonur, one of the descendants of Jhareja, after his tribe had, through a succession of ages, multiplied to a considerable number, bestowed his country in charity on Charuns, and went forth himself with a powerful army to conquer another.

15. With this view, he advanced through Kutch, crossed the Runn, and attacked Ghoomlee, at that time a place of great note, and the residence of the Chiefs of the Burrada country. It has been stated in the report of the division of Burrada, that Oonur, despairing of success, had set out on his return for Sind, which his son, Bamunnee, learning, repaired to the army, assumed the command, and reduced Ghoomlee.

About A. D. 1300.

16. The resistance which the Chiefs of Burrada on this occasion made to the encroachment of the Jharejas probably prevented them making an attempt to settle in the country. Bamunnee therefore evacuated it, and had arrived in Kutch, on his return to Sind, when he formed the design of establishing his authority there, and was successful.

17. When Bamunnee settled in Kutch, thirteen tribes of Jharejas colonised with him. These, though all descended from the same common ancestor, were distinguished by different appellations, according to a custom common in eastern countries, which assigns, to the descendant of a person famous for some virtue or great deed, his name, as an honorary distinction.

18. In the course of time, the Jhareja dominion in Kutch was formed into two separate States, but continued to be possessed by the same family, and probably exhibited the same sort of connection that we see at present exist under the name of Bhyad.

19. The elder branch ruled over Lakeeaveeree and its dependencies; the junior over Barra, and the country then subject to it.

20. This state of things continued till Jam Laka's son, Jam Rawul, treacherously put Humeer or Hameer, the Chief of Lakeeaveeree, to death.

21. Jam Rawul invited Hameer and his sons to an entertainment. Hameer, suspecting the sincerity of his nephew's friendship and intentions, refused to accept the invitation, until Jam Rawul pledged himself, by the goddess Assapooree, not to commit treachery.

About A. D. 1450.

22. Notwithstanding this pledge, Hameer was put to death during the entertainment; but his three sons, Khengar, Saib, and Raib, escaped, being concealed and assisted in their flight by Jam Rawul's wife. They were conveyed to Shapoor, a village on the border of the Runn, inhabited by Meeanas, who, when Jam Rawul appeared at the head of an army, to demand the fugitives, deceived him, by delivering into his hands three of their own children, instead of the young suppliants who had sought their protection.

23. Whatever may be the truth of this story, the Meeanas were instrumental in saving the lives of the sons of Hameer, and when Khengar recovered his possessions, he rewarded this service by granting the Meeanas a license to plunder with impunity.

24. The sovereigns of Kutch respect this license to this day so far that, upon the proof of theft or robbery being established against a Meeana, it is only customary to order restitution, and never for this offence to inflict punishment, either corporal or pecuniary.

25. It appears, however, that the Government of Kutch has recourse to a device for punishing the Meeanas when they commit outrages dangerous to the peace and security of society. When this happens, they have recourse to the agency of the neighbouring Chieftains, who are not restrained by this extraordinary hereditary obligation.

26. The following account of the settlement of the family of Jam, in Hallar, is extracted from a historical fragment in the Guzerathee language:—

27. "The last Jam who ruled over Kutch undivided had four sons, to whom he assigned separate districts. Jam Dada, the elder son, had the fort of Kuntakote and its dependent country; Halla, the next brother, had the Kumbera district, and the two younger, Jam Raidun, and Jam Hatteea, had respectively the districts of Lakeeaveeree and Jaradungur.

28. "Jam Halla, of Kumbera, had offspring Jam Laka; and Raidun of Lakeeaveeree, Jam Hameer.

29. "Jam Laka and Hameer becoming enemies, Hameer found means of seizing on the former, and put him to death.

30. "Jam Laka left a son, named Jam Rawul, who for a length of time, in revenge of his father's death, waged hostilities against Hameer.

31. "The Bhyad, however, interfering, an accommodation was brought about, and to all appearance the ceremony of drinking Kusoomba, which is the lethe of enmity among the Rajpoots in this country, was only wanting firmly to establish the incipient friendship.

32. "Hameer, however, while he professed his willingness that the ceremony should take place, being mistrustful of the intentions of Rawul, refused to repair to his house. To remove this difficulty, Jam Rawul swore by the goddess Assapooree that no treachery should be committed on the person of Hameer; and as it was known that Rawul was much devoted to this goddess, the fears of Hameer were allayed.

33. "Notwithstanding the oath that he had taken, Rawul determined to assassinate Hameer.

34. "The goddess, who is said to have been favourable to Jam Rawul, perceiving his intentions, appeared to him in a dream, and warned him that if, after swearing by her, he committed treachery, she would thenceforward desert his cause, and he would thereby lose his possessions.

35. "Jam Rawul, however, bent on satiating his strong thirst for revenge, replied to the goddess that he was regardless of the loss of his possessions, and that he had determined to take the life of the murderer of his father.

36. "When, therefore, Hameer, in confidence in the oath of Rawul, repaired to an entertainment which he had prepared for him, accompanied by his three infant sons, and several other relations and members of his family, Rawul, taking advantage of the intoxication which Hameer and his party, without entertaining suspicion, had brought on by a too free use of liquors, put them to death.

37. "When Rawul's wife, who was a sister of Hameer, received this intelligence, she, dreading and disapproving of the intentions of her own husband, concealed the children of Hameer, whom she had invited into her apartments during the entertainment, and afterwards favoured their escape to Shapoor, a village, the property of their grandfather, situated in Wagur, and thus they eluded the search of Rawul, who made much inquiry after them.

38. "Jam Rawul, after the commission of this crime, possessed himself of Lakeeaveeree and the other possessions of Hameer.

39. "The three sons of Hameer were named Khengar, Saib, and Raib. The two elder repaired to Ahmedabad, the king of which place had received their sister in marriage. The brothers entered the service of the king.

40. "One day, having accompanied his majesty on a hunting excursion, a tiger was discovered. The king, addressing his Rajpoot attendants, asked

them if there was any among them who would singly attack and kill the royal beast.

41. " Khengar and Saib immediately advanced before the crowd, and bowing respectfully, said,—' If it is the royal pleasure, one of us will attack the tiger, and put him to death.'

42. " The king accordingly ordered Khengar to combat the furious animal, which he killed.

43. " His majesty, highly pleased with his gallant exploit, commanded the youth to ask a favour, and pledged his royal word to grant it.

44. " Khengar, in consequence, petitioned to be put in possession of his patrimony.

45. " The king complied, and, at the further request of Khengar, conferred on him the title of Rao, and dismissed him from his Court, accompanied by an army of twelve thousand chosen troops, and with every mark of distinction.

46. " Rao Khengar, returning to Kutch, soon succeeded in regaining the possessions of his father, and defeated the adherents of Rawul, to whom the goddess again appeared, and made known to him, that after having falsely sworn by her name, he could expect nothing favourable in Kutch; she therefore ordered him to depart, and repair to the opposite shore, where she undertook to provide for him the means of support.

47. " Following the advice of the goddess, Rawul bestowed fifty or sixty villages in charity to Charuns, and surrendered Kumbera to Rao Khengar; and, accompanied by an army of four thousand men, marched to Kuntaria.

48. " The province of Adjee Kanta was at this time under Dada, the brother of Rawul's grandfather.

49. " From him, Rawul solicited a supply of grain, but, instead of complying, Dada loaded bullocks with dust, which he sent to him.

50. " Considering this a favourable omen, Rawul, in great elevation of spirits, respectfully bent his forehead in the dust, and said,—' In thee do I foresee the dominion of the earth is mine.' He immediately marched with his army from the neighbourhood of Kuntaria, and took up a strong position at Daisroo, in the vicinity of Amrun, where he continued inactive some time.

51. " At length he seized on the port of Nagne, which depended on the Jetwa Rajpoots, and by degrees he established his authority over the province of Hallar."

52. Subsequently to his establishing his authority, in the year Sumvut 1598 (A. D. 1442), and in the month of Shrawun, Jam founded the city of Nowanuggur.

53. Shortly after their invasion of this part of the country, the Jharejas succeeded in extending their dominion over the greatest part of the territory which now bears the name of Hallar, and which had been from an ancient period subject to the Ranas of Burrada, whose descendants are the present Chiefs of Poorbunder.

54. The territory conquered by this branch of Jharejas was called Hallar

from Jam Rawul having been of the tribe of Rajpoots denominated Halla, or descended from a person of this name, who was a powerful and distinguished prince of this family.

55. The place which Jam fixed on for his capital was originally called Nagne, a name which the shroffs and merchants frequently make use of at present, in preference to that of Nowanuggur. The name of Nowanuggur gave way to the Musulman appellation of Islamabad, which those conquerors imposed during their government; but since the Jharejas recovered their authority the original name again prevails.

56. Jam Rawul had three brothers, and an offspring of two sons. The elder brother, Hurdol, had the principality of Dherol assigned for his support, and his descendants, the present Chiefs of Dherol Talooka, have assumed the distinctive appellation of Hurdol, from their ancestor of that name.

57. The two junior brothers of Rawul had each twelve villages assigned for their support: Rewajee, the senior, had the Talooka of Kilos, and Moorjee, the younger, had that of Kundera; and their descendants, imitating the custom of the country, and in particular of their tribe, assumed the appellations of Rewanee and Moranee.

58. Jeeajee, the elder son of Rawul, died while his father was alive, leaving behind him a son named Lakajee, who being but young when his grandfather died, was deprived of his birthright by his uncle Veebajee.

59. Veebajee was succeeded by his son Suttajee, and by Ajajee, who had offspring two sons, Lakajee and Veebajee.

60. Lakajee succeeded his father, and Veebajee received, according to a custom which had long been established in this family, and which has continued until the present Chieftain broke through it, twelve villages, and the fort of Kallawur, as his inheritance.

61. Veebajee, however, who was of an enterprising disposition, surrendered to his brother this district, in return for his assistance in the conquest of Sirdhar* and the country depending on that place, then consisting of seven hundred villages, from its possessors, Rajpoots of the Waghela tribe.

62. The Waghelas had rendered themselves obnoxious to the inhabitants of the surrounding country by their predatory habits: they had thereby but few adherents to oppose the designs of Veebajee, who prepared to extirpate their race, and obtained a Sunud from the Mahomedan Government of Guzerat, authorising him to pursue such measures as he thought necessary for this purpose.

63. Veebajee, after having concerted his measures with the Musulman Government, returned to his own country, and immediately proceeded to execute his scheme by treachery. For this purpose he invited to the village of Chubbara, the Chiefs of Sirdhar and their relations, and put the whole to death during an entertainment, after which he possessed himself of their

* About A. D. 1620.—Vide Ayeen Akberee, Vol. II. page 69, where the Waghela tribes are mentioned as the inhabitants of the Seventh Division of the province of Guzerat.

country, apparently without any resistance. The descendants of Veebajee styled themselves Veebanee.

64. It is to be remembered that the head of the Jhareja family, which established its residence at Nowanuggur, retained the exclusive surname of Jam as a distinguishing appellation.

65. Nothing material in a historical point of view seems to be remembered of the events, the above excepted, which took place during the time that Raeesingjee ruled in Hallar.

66. Tumachee was succeeded, about one hundred and seventy years ago (A. D. 1630), by Runmuljee, a prince of a dissipated and weak disposition, who had early in life rendered himself incapable of performing the offices of wedlock, in consequence of a disease which he had contracted from early illicit amours.

67. Runmuljee, notwithstanding his condition, married a daughter of a Bhyad of Jodhpoor. His wife concealed the secret of her husband's infirmity from every person but her brother, and hence she acquired a complete ascendancy over the Jam, who invested her brother, Goverdhun Sing Rhatore, with the management of his possessions.

68. Goverdhun gradually encroached on the liberty of Jam Runmuljee, and, by the aid or co-operation of his sister, reduced him to a state of confinement, dismissed from the administration all the old adherents of the family, and prevented, by every possible means, the residence of any of the Bhyad at Nowanuggur.

69. Goverdhun Sing, having thus prepared his measures, instructed his sister to spread a report that she was pregnant, and when the fixed time arrived, a boy was privately procured, and given out to have been born of her.

70. This child was named Laka. When he was two years of age, his reputed father, Jam Runmuljee, fell dangerously ill, and desirous of undeceiving the world, and divulging the imposture which had been practised, he sent for two of the most respectable adherents of his house, who were named Gopal Sing, a Charun of Lakana, and Mulik Eessa.

71. Goverdhun Sing, however, took care to be present during this interview, and afraid that the Jam was about to disclose the spurious offspring, with great art and address recommended to the Chief the necessity there was of interesting such powerful well-wishers of his family in behalf of his son, against the opposition which he foresaw was likely to arise from his uncle and Bhyad during his minority; and Goverdhun had the effrontery, in conclusion, to request the Jam to recommend the child to the protection of his visitors.

72. The Jam, under the influence of personal fear, complied, and himself placed Laka in the hands of Gopal Sing and Mulik Eessa, and they pledged themselves to protect him.

73. The Jam however contrived, a few days subsequent to this transaction, to obtain a private interview with the same people, when he disclosed the secret of the counterfeit child, and that Laka was not his son; explaining, at the same time, the debility under which he laboured.

74. Runmuljee commissioned Gopal Sing and Mulik Eessa to acquaint Raising, his brother, of the circumstance, who possessed Hallar and its Talooka, that he might take measures to secure the succession to himself on his death.

75. Gopal Sing and Mulik Eessa, with a strange veneration for their pledged promise of protection to Laka, but not incongruous to the sentiments of this country, and of regard for the commands of their Chief and the honour of his family, again promised to give the necessary information to Raising, but at the same time resolved to protect Laka.

76. Jam died a few days after this communication, and his confidants punctually advised his brother of his just right to the succession.

77. Goverdhun was afraid to trust the Bhyad of Jam within the walls of Nowanuggur, and, therefore, did not send the usual invitations to them to repair to that capital, to condole on the occasion of the death of their Chief.

78. Gopal Sing, however, previous to the expiration of the period of mourning, prevailed on Goverdhun to celebrate the usual rites without the walls, inviting within the town only forty or fifty of the principal Bhyad, and the wives of the rest.

79. Shortly after they had assembled, Joonajee, of Dherol, who was one of the Bhyad allowed to enter the fort, being in private with Goverdhun, caught hastily from his side a Kuttar, and assassinated him with his own weapon ; and immediately making a signal, a number of men, who were concealed in the carts which had brought in the Jhareja women, sprang forth and seized on the Durbar.

80. Goverdhun's sister and her adopted son escaped to the house of Mulik Eessa, who apprised Raising, the legal successor, that he would only surrender them with his life. Knowing his determined character, as well as respecting his attachment to his family, Raising conceived the possession of the child not adequate to the life of Mulik Eessa, and therefore left him in that person's house unmolested.

81. Unable, however, to afford him any efficient service, Mulik Eessa soon after sent the boy and his foster-mother to Ahmedabad, where she implored the assistance of the Soobha.

82. This officer, in consequence, led an army into Hallar, but returned after levying excessive contributions, which occasioned great distress to the inhabitants of the country.

83. The Mahomedans made a second incursion two years afterwards, and were opposed by Raising, who was killed in battle, together with many of the principal Jharejas.

84. The deception which was practised by the introduction of a spurious child, although he did not succeed to the inheritance of this Jhareja family, gave rise to a method of adoption which does not probably prevail among any other tribe of Rajpoots. An example of this mode of adopting an alien,

and from another caste, will be found in the instances of the present Jam and his brother.

85. Jam Tumachee, the fourth descendant of Raising, and the grandfather of the present Chief, was a child when his father died.

86. From the ruinous incursions of the Soobha's armies, and the weakness attending the government of a minor, during which the Bhyad assumed power and importance, anarchy and confusion became prevalent, and the country exhibited a scene of devastation ; the inhabitants were a prey to the Kattees, and every predatory tribe in their neighbourhood.

87. Tumachee's reign was, therefore, a period of turbulence and trouble. He was killed at the age of forty, about seventy years ago (A. D. 1756), by Hallajee, son of Babjee, one of his Bhyad, but better known by the appellation of Kakabhoy, the Chief of Purduree.

88. Tumachee, on the death of his father, was carried to Kutch as a place of refuge, and he continued there till his country was in some small degree settled. The misfortunes of his younger days made him distrustful, and on returning from Kutch he ordered most of the Bhyad who resided at Nowanuggur to repair to their respective possessions in the country, and Kakabhoy retired to Purduree.

89. Kursun Singjee, of the brotherhood of the Chief of Wudwan, and brother-in-law to Kakabhoy, and over whom he had a great ascendancy, instilled into him doubts of the legitimacy of the birth of Jam, alleging that he was a youth adopted by a cabal for their own purposes. Kursun Singjee advised Kakabhoy to assert his rights, by putting Jam to death.

90. With this intention, the conspirators repaired to Nowanuggur, where they were entertained for some time in a friendly manner by Jam, who was put to death at a convenient opportunity by Kursun Singjee.

91. The ultimate object of the assassination, however, was frustrated by a daughter of Jam, who had been wedded to the Chief of Jodhpoor, but, in consequence of some disputes with her husband, had returned to her family. She found means to deceive the descendants and the inhabitants, by making some of her confidants bring forward the corpse of Jam to a balcony, where she told the people he was only slightly wounded, and implored them to take vengeance on the guilty. This stratagem excited a tumult, and the conspirators were compelled to fly.

92. The women having matured their measures, on the next day the wives of the deceased adopted two sons, and produced them as their own offspring, and the Jam's death was proclaimed, and the last offices performed to his remains.

93. Kakabhoy fled to Purduree, which he strengthened against the expected attempts of his enemies. In the more early period of his life Kakabhoy assassinated Alleyajee, the great-grandfather of the present Chief of Moorvee. Rewajee, who succeeded to the authority of that place, in concert with the officers who had charge of the Government of Nowanuggur during Jam Laka's

minority, entered into engagements with Khundoba Bhundara, at that time on a Moolukgeeree circuit in this province, to pay four lakhs of rupees, on condition of reducing Purduree, and putting Kakabhoy to death.

94. Khundoba, after he had besieged Purduree many months without success (A. D. 1745-46), and fearful of losing all remuneration for his trouble, from his not being able to fulfil the necessary services, closed with an offer on the part of Kakabhoy to accept four lakhs from him, and to raise the siege.

95. Kakabhoy had not the necessary treasure to settle the demand immediately, and he placed himself in the hands of Khundoba as a hostage, agreeing to discharge his engagements in one month and six days, during which time he expected assistance from the Rana of Poorbundur, who was his son-in-law.

96. These supplies, however, having been intercepted and captured by a party of Jam's horse, Kakabhoy fled, first murdering a man and disfiguring his face, so as to make it be believed that he (Kakabhoy) had laid violent hands on himself.

Sumvut 1815 or 1816 (A. D. 1758-59 or 1759-60).

97. About this time Meroo Khawas was invested by Jam, who was only a youth, with the principal power in Nowanuggur. As this man made a great figure in this country for many years, and as he was the founder of the chiefships of Jooria and Balumba, it may not be improper to state shortly the origin of his power.

98. Meroo Khawas was a son of Adja Khawas, of Drangdra. Having married the daughter of Prema Khawas of Nuggur, he repaired to that place with a daughter of the Hulwud Raja, who was betrothed about this time to Jam Laka. The father-in-law of Meroo held a menial office near the person of Jam, but, growing old, he had Meroo substituted in his room, and he soon acquired such an ascendancy that he was appointed Dewan.

99. One of the wives of his predecessor, possessing great influence over Jam Laka, and foreseeing its decline in the rise of Meroo Khawas, laid several schemes with the view of accomplishing his death, but they all failed, although in one of those attempts a brother of Meroo lost his life. This accident happening at a time when Jam was in company, Meroo had the address to turn it to great advantage, by instilling an idea that this lady aimed at Jam's own life.

100. In the event, Meroo firmly established his influence over Jam, to the entire ruin of that of his foster-mother, who, enraged by disappointment, left Nowanuggur, and returned to her own family, the Chiefs of Ootelya, in the Dholka district, whence she shortly after repaired on a pilgrimage to Gokul Mutra.

101. On her return, she again formed schemes for dispossessing Meroo Khawas of his authority.

102. The address, however, of Meroo, while it flattered her vanity, lulled her into fatal security, and, in full confidence of the integrity of his

intentions, she accepted an invitation from him to return to Nowanuggur. On her arrival at that city, while she was entering its gates with all the honours due to her rank, one of Meroo's creatures assassinated her in her Rutt or covered carriage.

Sumvut 1820 (A. D. 1763-64).

103. From the period of this transaction, Jam, until his death, was a prisoner in the hands of Meroo Khawas.

Sumvut 1822 (A. D. 1765-66).

104. Jam Laka had two wives, but, having no offspring, he adopted two sons, who were both procured by Meroo Khawas. The foster-mother of the present Jam was a daughter of Babjee of Bate ; that of his brother Suttajee was a daughter of the Hulwud Chief.

105. On a point like the one in question, while the parties are alive, some delicacy might be expected to be preserved, in mentioning the circumstances of a transaction that militates against every idea of caste, and the established rules of inheritance. Little pains, however, appears to have been taken to keep this transaction secret, and it is known to everybody, as well as publicly talked of. It may have acquired greater publicity from the subsequent quarrels of Meroo Khawas; but the Bhyad with whom I have conversed, although they were Bharwuteea, and at enmity with Jam, appeared to consider this deviation as a privilege of the head of their family, and that it neither affected the caste nor the right of inheritance to the Gadee.

106. Jam Jessajee is the son of a Pinjara or cotton-cleaner, and a Bhatteeanee—consequently of spurious offspring; and the younger, named Suttajee, is of the Khawas caste.

107. The two sons were adopted on the same day, but Jam, having been first proclaimed, was considered as the senior, and has succeeded to the Government.

108. Jam Laka died* a few years after these transactions, which occasioned another minority, during which time Meroo Khawas ruled without control in Hallar.

109. One of the first transactions of consequence in Meroo's administration was the reduction by a stratagem, in Sumvut 1820 (A. D. 1763-64), of Balumba (which had been mortgaged by Jam's family to the Rao of Kutch, while a great famine distressed this province, for some pecuniary advances). This act of Meroo Khawas gave rise to the series of events which led to transactions that are still unfinished between the Government of Kutch and Jam.

Sumvut 1851 (A. D. 1794).

110. Under pretence of a debt due to his Government, Futteh Mahomed entered Hallar, laid waste and plundered the whole country. He returned, however, when Meroo Khawas, who on this occasion subsidised the Nuwab of Joonagur, had prepared a sufficient force to oppose him in the field.

111. Futteh Mahomed again, under the same pretences, but with better hopes of making some permanent establishment in Hallar, from the secret

* In A. D. 1767.

promises of the Jhareja Chiefs of Dherol, Kursara, and others of less note, entered that province with a considerable army. On this occasion Futteh Mahomed sat down before Nowanuggur,* on the walls of which he succeeded in planting his standards, and it is said he would have reduced the place had not the Jharejas, who encouraged him to undertake the expedition with the view of destroying the power of Meroo Khawas, taken the alarm at the risk of establishing a more powerful enemy to their family in authority than the person they wished to expel; and, in consequence, privately assisted the inhabitants to repulse the enemy.

112. The Jemadar, on failing in his attempt on Nowanuggur, retired to Kumballeea, which place also he besieged without effect, for a considerable time. From hence he repaired to Banwar, where he left a Thana, and, returning by Drappa, crossed the Runn, leaving a garrison in Kursara and Dherol, whose Chiefs it has been stated were his principal abettors in the expedition, and it was therefore necessary to protect them against the resentment of Meroo Khawas.

113. During the year Sumvut 1854 (A. D. 1797-98), Futteh Mahomed proposed another expedition against Nowanuggur. In the interim, however, Sudaram of Bate and Hunsraj Shah intervening, a settlement was made, and two and a half lakhs of koorees being paid in cash to the Jemadar, and five and a half stipulated to be paid, he removed the Thana he had placed the year before in Banwar, and returned with his army to Kutch.

114. In Sumvut 1822 (A. D. 1765-66), Kakabhoy of Purduree, who had fled from the hands of Khundoba Bhundara, returned to Hallar, and, repairing to Gondul, he found protection and assurances of support from that Chief. Meroo Khawas, however, with a view to discourage the other Jhareja Chiefs from countenancing or affording him assistance, spread a report that he was an impostor; but offered, should the person appearing under this name satisfactorily prove the contrary to two of his confidential adherents, to restore to him the possession of Purduree.

115. The result of a deputation for the purpose of clearing up this matter was favourable to Kakabhoy; but not content with the offer of restitution of Purdurree made by Meroo Khawas, he advanced pretensions to the Gadee of Nowanuggur.

116. Kakabhoy was encouraged to advance these pretensions by the Chiefs of Gondul, Sirdhar, Kursara, and Dherol; but the result of a second investigation for identifying his person being unfavourable to Kakabhoy, these Chiefs became lukewarm, and shortly after deserted his cause, sending him to Drappa.

117. The Jharejas of Drappa gave him refuge, and espoused his party. From this place Kakabhoy repaired to Poorbunder, the Chief of which, Rana Sirtaunjee, was his son-in-law.

118. On the arrival of Kakabhoy at Poorbunder, being in want of necessaries, Rana Sirtaunjee gave him some new clothes that had been made up for himself, but which he had never worn. In consequence of Kakabhoy wear-

* In A. D. 1796.

ing the clothes of his son-in-law, contrary to Hindoo precept, he was generally pronounced to be an impostor, and Sirtaunjee at last embraced this pretence for abandoning his cause.

119. From Poorbunder, Kakabhoy fled, and seized on the fort of Morpoor, which he defended for some time against the attacks of Meroo Khawas.

120. On this occasion, Meroo Khawas purchased the neutrality or assistance of Sirtaunjee,—for it is uncertain,—and ceded to him nine villages, which were to be put into his possession on the fall of Morpoor.

121. Kakabhoy, however, suddenly vacating this place in the same manner as he had left Khundoba, putting to death a man and disfiguring his face, the fort was delivered up by its garrison.

122. After this success, Meroo Khawas did not conceive it necessary to put Sirtaunjee in possession of the villages; and this, with some pecuniary demands on the part of Jam, also arising out of this occasion, continue unadjusted transactions between these petty States.

Sumvut 1822 (A. D. 1765-66).

123. During Meroo Khawas's administration, the limits of Okhmundul were reduced to their present confined state. He reduced Gogo in Sumvut 1824 (A. D. 1767-68), and Goorgut, and all the country on this side the Runn, in Sumvut 1831 (A. D. 1774-75).

124. In the same year he led a considerable force to the assistance of Babjee of Bate, against Banjabhoy, the father of the Chief of Posetra, which place, after a siege of six weeks, at which the army of the Nuwab of Joonagur was present, was reduced and plundered.

125. As Meroo Khawas's power increased with his success, his administration became every day more firmly established. With this success, also, Meroo Khawas extended his views and encroachments for a considerable period. The Chiefs of Nowanuggur received from many of the Kattee tribes the Nuzurana of a horse, under the appellation of Ghora Vera, and this honorary present Meroo Khawas conceived the idea of converting into a money payment. This was the origin of those Moolukgeeree claims which Jam has since extended, and in some measure established.

126. The expeditions and incursions of Meroo Khawas into Kattywar were numerous and destructive. He made a successful attack on Jhusdun, and carried away as a hostage the uncle of the present Chief, who was released after paying a considerable ransom.

127. Jam Jessajee had long, probably, been impatient at the state of restraint under which he was held by his Minister, and attempted, in company with his brother, to escape to a body of Arabs whom they had gained to their purpose, and who, to favour their views, had taken their discharge from the service of Meroo Khawas, and encamped without the city. Jam effected his escape to his confederates, but the river in the neighbourhood of Nowanuggur swelling at the time, he could not retire to a greater distance.

Sumvut 1853 or 1854 (A. D. 1796-97, 1797-98).

128. As soon as Meroo Khawas was made acquainted with the flight of Jam, he adopted immediate and vigorous measures for recovering his person, and succeeded, after a trifling skirmish, in which several people were killed.

129. Though Jam, after this event, was apparently reconciled to Meroo Khawas, and even lived occasionally at the house of his Dewan,—in appearance from choice addressing him by the familiar name of Dada,—still Meroo, wisely supposing, from the spirit and discontent which his Chief had on this occasion displayed, that his influence was likely soon to decline, and, perhaps, events arise which would deprive him of the wealth and consequence that he had acquired with so much danger and labour, agreed to relinquish his authority on being put in possession of Jooriabunder, Balumba, and Amrun.

130. Jam conceiving the cession of these places but a small sacrifice, when compared with the establishment of his independence and authority, immediately entered into the views of his Dewan, and assigned those territories by regular deeds as hereditary possessions.

131. Meroo, however, at the request of Jam himself, continued until his death in office,—a circumstance which is not easily accounted for and reconciled, unless we suppose, which appears to have been the case, that the power and ascendancy of the Dewan still predominated too powerfully to be dispensed with. On the death of Meroo Khawas, which soon succeeded this event, his heirs retired to Jooria, Balumba, and Amrun, which they continue to possess.

Sumvut 1856 (A. D. 1800).

132. From this period these districts have been dissevered from the domains of Jam, and the family of Khawas, although professing a nominal respect for the house of their former master, may be considered as exercising all the rights and privileges of Bhoomias. In this capacity they settle separately with the Gaekwar Government for their revenue, and appear, in the transactions of the country, on the same footing with the other Chieftains.

133. The Musulman authority appears to have been imperfectly and transitorily established in Hallar. This province was comprised in the Soruth Sirkar, but the family of Jam does not appear to have been ever dispossessed of the interior administration, and they are mentioned by the Persian authors as Zumindars of power and respectability. It would appear that Jam was a military tributary, but withheld his service and his tribute whenever this could be done with impunity.

134. The Bhoomias resisted the authority of the Soobhas, as we have seen them opposing the Moolukgeeree circuits of the Murathas; and, upon the whole, the former state of this country forms a strong resemblance with its recent condition.

135. I have been unable to trace, from any source of information to which I have had access, the transactions of the Musulmans in Hallar in any regular order; but the following extract from the Mirat-i-Ahmedi will confirm the truth of the preceding remark, and point out the nature of the connection between Jam and the Mogul Government.

136. "And in the year 1050 of the Hijree (A. D. 1640), Azim Khan entered Soruth with a great army against Jam, and the other Zumindars of that country, who did not pay allegiance to the sovereign. When he arrived within eight koss of Nowanuggur, the residence of Jam, he, unexperienced, and without the power or ability to encounter the Soobha, became obedient, and, making excuses, prepared to pay his respects personally to the Khan.

"But at this time Azim Khan informed him that until the Peshkush was settled, and until he desisted from coining the Mahmoodee kooree in the mint of Nowanuggur, he would not conclude a peace with him; in consequence of which that Zumindar agreed to give one hundred horses of the country of Kutch, with three lakhs of Mahmoodees, to give over coining, as also to refuse refuge to the Ryuts of Ahmedabad who might fly from that country, and to send his son with a good army to the assistance of the royal troops when they proceeded against the Mehwasees.

"When arrangements of peace had been concluded on these terms, and the Peshkush discharged, the Zumindar paid a visit to Azim Khan, who, being satisfied in regard to him, returned.

"Now, however, in consequence of the want of power on the part of the Soobhas, the former custom has again been adopted, the mint coins Mahmoodees, the Peshkush is withheld, and Jam's son does not attend with his troops."

137. With the exception of the territory ceded to Khawas, the whole of Hallar is in possession of the Jharejas, and under Chiefs who derive their descent from Jam Rawul, and his brother Hurdol.

138. The whole are, strictly speaking, Bhyad of these two families, but with many of them this connection is weak, and they do not appear to possess any common bond of union.

139. The more powerful Chiefs have disused the name of Bhyad, and consider themselves as the heads of their own families. In this capacity they have each their own Bhyad, and these are more or less in a state of subordination, according to their various tempers and dispositions.

140. In most cases, the Jhareja Bhyad of Hallar settle for their revenues themselves, and exercise in this respect, as well as in many others, a jurisdiction separate and independent of the respective heads of their families.

141. The small State of Dherol is next to that of Nowanuggur in rank and priority of establishment, but it has lost most of its possessions by the encroachments of Jam, and the remainder have only been saved by the interference of the Gaekwar Government.

142. The Veebanee branches, called so from Veebajee, their founder, possess Sirdhar and Rajkote, which are considerable Talookas, and held independent of any control.

143. The possession of Gondul was obtained for services performed, from the Nuwab of Joonagur, by Koombajee, the younger son of Veebajee, and is, therefore, a junior branch of Rajkote; but the Chief of Gondul does not acknowledge any dependent connection.

144. Kotra, which is distinguished by the surname of Sangana, from the founder of the family, is likewise an independent Jhareja principality.

145. Drappa, although belonging to one of Jam's Bhyad, is not subject to his control, as its Chiefs—for it is under several—disclaim any subordination to his authority, and transact their own affairs.

146. When these Bhoomias had secured the possession of their respective districts, they naturally renounced their subordination, and became independent. By degrees, the bonds that connected them with the heads of their families have been dissolved, or but weakly remembered, and they have neglected or lost every sentiment of honour and justice.

147. The causes of jealousy and discord were continually augmented by the practice of assigning portions of their territory as a patrimony to their offspring, and, by dividing it into small shares, they established, in some instances, as many separate jurisdictions as villages. In this situation these petty Chiefs are perpetually engaged in contests, and their internal hostilities have destroyed every kind of security.

148. The interior administration of these little Governments is entirely in the hands of the Nagur Brahmins, and to maintain their own influence they promote the dissipation and misconduct of their Chiefs.

149. It is impossible in this general sketch to afford an adequate idea of the anarchy that prevails in the subdivisions of Hallar, but some instances may be mentioned. In the march of the detachment from Kundorna to Rajkote, it passed thirty towns and villages laid waste and destroyed, and which had been recently effected, composing but a small part of those anteriorly desolated, and of which the sites and foundations are to be seen in every direction.

150. In a country with little cultivation, and deprived of its population, the Chiefs are reduced to poverty and want. Such of their villages as are not deserted by the inhabitants are mortgaged to their creditors, and their children and relations are hostages for the payment of their revenue. In this situation they are supported by rapine, and live by open robbery, which they exercise as a profession without the least remorse or shame.

151. My intercourse and transactions with this society might amuse without being useful; but the relation of one fact out of many similar will afford a specimen of their manners and principles.

152. The Chief of Kotra, who possesses an annual income, when his country is well managed, of not less than Rs. 50,000 or Rs. 60,000, had a complaint preferred against him for robbing a Dholka merchant of Ahmedabad of piece goods to the value of Rs. 1,500, which he plundered as they were passing through his district for the Kutch market.

153. Hotejee (the name of this Chief) immediately acknowledged that he had committed the robbery, and proposed to make restitution of such part of the goods as remained unsold, and in the end he repaid their full value, without expressing any contrition, and without appearing to feel any other uneasiness

than that arising from refunding some money he had received, which he seemed to think hard.

154. After this general description, you will not be surprised to learn that the revenue of this country has been generally in arrears, and that considerable difficulties occurred in adjusting it on the principles of a permanent settlement.

155. The difficulties that arose with the Jam, the principal proprietor in Hallar, although the amount of his Jumma is exceeded by the Gondul Chiefs, have been already related, and are fully stated in my letters dated 20th and 28th November 1807, which describe the events that preceded and followed the short hostilities at Kundorna.

156. The facility with which the Jam entered into the views which had been before in vain suggested, with superior advantages, to his consideration, and his subserviency after those hostilities, would not be easy to comprehend, without a knowledge of his character, and of the ideas prevailing in this country.

157. After this event Rudrajee, the Vukeel in camp, repaired to Nowanuggur, and in a few days returned with Jugjeevun, the Dewan to the Jam, who came invested will full power to settle every point in dispute with his master. This person conducted himself with more candour and good sense than any of the representatives from the Bhoomias.

158. The settlement of the Jumma was not a subject of objection; but as the numerous complaints of the Jam's Bhyad, who, inclusive of his brother, are almost all in the state of Bharwuteea, comprised a great variety of intricate points for discussion, it was conceived necessary to require from the Jam's representative the pledge of Hat Zalamnee, and Jugjeevun executed this deed, by which he engaged to afford satisfaction on every article. After receiving this document, the discussions with this Dewan were principally confined to these domestic details, and the greatest part of them were adjusted before I left the army.

159. It may, however, be necessary to mention that Jugjeevun was under the necessity of going back to Nowanuggur, and of reconciling the Jam, by his personal influence, to grant a provision for his brother Suttajee, and to compromise his differences with some of the most obnoxious of the Bhyad.

160. The revenue settlements for Dherol and Gondul were easily and amicably adjusted.

161. The latter Chief bears a character for probity and good conduct uncommon in this country, but his peaceful and submissive behaviour had exposed him to the exaction of every successive Soobha, and his Jumma had been raised to an amount disproportioned to his revenues, and the general rate of assessment. For these reasons, and on the principle of the perpetual settlements, which require that the Jumma should not be oppressive, the propriety of admitting a moderate abatement was recognised in favour of the Chief of Gondul.

162. The foregoing narrative will have detailed the causes and circum-

stances that long impeded, and for some time seemed to render an adjustment for the reverues of Sirdhar, Rajkote, and Kotra impracticable.

163. Independent, however, of their internal state of disorder, their Jumma had within those few years received more than a double augmentation, in conformity to the policy of the Murathas, who avail themselves of the dissensions and weaknesses of their tributaries for increasing their own demands.

164. Kotra had paid no revenue for last year, and Sirdhar and Rajkote were nearly a moiety in arrear.

165. The extreme necessity of these cases required that the demerits of the parties should be overlooked, and that some relief should be administered to their circumstances. In concurring, however, with this settlement, these Chiefs had committed offences against the property of individuals and merchants, and it would have been extremely dangerous to the peace and prosperity of the country had they been suffered to preserve the advantage of crimes committed against the first security that men expect from society.

166. Although, therefore, the propriety of admitting a reasonable abatement in the revenues of Rajkote, Sirdhar, and Kotra, was acquiesced in, it was judged equally necessary and proper to oblige those Chiefs to refund the full amount of the robberies they had committed since the last settlement. Every settlement supposes a satisfaction for past offences, either by affording indemnification, or by compromise and oblivion. The restitution in the case of theft and robbery, in the language of the country, is called Wultur, from *Walna*, " to return back."

167. It would be superfluous to enter into the detail that attended these discussions, which consisted, on one side, in pleading the necessity of robbing, and on the other in pronouncing the necessity of restitution. It will be agreeable to learn that these Chieftains were obliged to yield to the dictates of justice, and have made, or rather have found, security for affording indemnification to the parties who have suffered from their depredations.

168. The accompanying table will inform you of the revenue settlements which have been concluded for the division of Hallar, and of such circumstances of a miscellaneous nature, or of those more immediately connected with the present transactions, which have been omitted in this report, and which may convey information concerning this extensive and valuable division of Guzerat.

169. It is unnecessary to make an observation on these engagements, which are of the same description as those that are already before Government ; and it is sufficient to mention that the Chieftains of Hallar respectively executed the Fuel Zamin security, the perpetual engagement for their revenue, the counter-security of an Arr Zamin, and security for their decennial payments.

170. It would be improper to dismiss this report without noticing that the Jhareja Rajpoots are those who have been distinguished in this part of India by the practice of female infanticide; but it is only necessary to advert to the circumstance on this occasion. The solemn and written engagements of

the Chiefs, renouncing, in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Camp at Rajkote, 25*th January* 1808.

APPENDIX

TO

THE FOREGOING REPORT,

DATED 25TH JANUARY 1808.

General Statement exhibiting the Settlement of the Gaekwar Revenue for the Province of Zamin and the Arr

Talookas.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
NOWANUGGUR..........	Jam Jessajee	98,011	0	0	95,010	0	0	95,010	0	0
HUREEANA	Ditto	5,627	0	0	5,627	0	0	5,627	0	0
SURUFDUR	Ditto	4,359	0	0	4,359	0	0	4,359	0	0
JALLIA...............	Jhareja Jessajee	3,754	0	0	2,700	0	0	2,700	0	0
CHANANDALY	Jhareja Jonajee	....			....			....		
BHADOOKEYOO TUKBOOKSUN.	Jam Jessajee	152	0	0	152	0	0	152	0	0
KOTARA NAYANEE	Jharejas Jehajee and Mooljee.	....			551	0	0	551	0	0
RAJKOT...............	Jhareja Runmuljee	17,013	0	0	11,560	0	0	14,500	0	0
SIRDHAR	Jhareja Ranajee	7,606	0	0	972	0	0	6,003	0	0
LODEKA	Jhareja Aberajee......	1,566	0	0	972	0	0	1,390	0	0
PAAL.................	Jhareja Dewajee	1,508	0	0	1,353	0	0	1,353	0	0
KOTAREYOU............	Jhareja Dossajee......	1,149	0	0	1,024	0	0	1,024	0	0
GOWREDUR	Jhareja Dadajee	1,236	0	0	1,092	0	0	1,092	0	0
GURKOO	Jhareja Bhanjee	792	0	0	694	0	0	694	0	0
VEERWA	Jhareja Taizajee......	186	0	0	161	0	0	161	0	0
MOWA	Jhareja Hodajee	100	0	0	130	0	0	130	0	0
WUDALEE	Jhareja Kanjee	291	0	0	266	0	0	266	0	0
KRANGSEAL............	Jhareja Rowajee	91	0	0	91	0	0	91	0	0
GONDUL DORATYEE	Jhareja Dewajee, and Kooer Nathajee.	1,32,185	0	0	1,15,005	0	0	1,15,005	0	0

Hallar, contrasting A. D. 1806-07 *with the Permanent Adjustment; also showing the Fuel Zamin respectively.*

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Gurvee Walla Keema, of Kograwudur, and Bharote Heemut Sing, of Pattan.	Gurvee Amradainja, of Goverdhun.	Jhareja Dewajee, of Gondul.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Hatajee, of Kursura....	The security and Fuel Zamin of Jallia have not been settled. Many of the villages of this Chief, owing to the enmity of the Jam, are waste; his disputes, however, are in a train of settlement.
....	....	....	Waste, owing to dissensions among the proprietors.
Gurvee Walla Keemak..	Included in Jam's other agreements aforementioned.		
Veeas Sunkur Mogjee, of Veerumgaum.	Ditto ditto	Jhareja Dossajee, of Kotara, and Dadajee of Gourdur.	This village was waste last year, and did not pay revenue.
Bharote Bechur Taiza, of Veerumgaum.	Veeas Bukhtee Momjee, of Veerumgaum.		
Munoo Neel Sing Puttoo, of Veerumgaum.	Bharote Bellamber Veeas Bukhtee Momjee, of Veerumgaum.	Jhareja Hatajee, of Kotara.	
Munoo Neel Sing, of Veerumgaum.	Bharote Wussun Joria, of Veerumgaum.	Jessajee of Jallia, and Hatajee of Kursura.	
Bharote Bechur Taiza..	Ditto ditto	Aberaj, of Lodeka.	
Bharote Bechur Taiza, of Veerumgaum.	Bharote Sumboo Veecha, of Kuree.	Jharejas Jehajee and Mooljee, of Kotara Nayance.	
Ditto ditto	Ditto ditto	Ditto ditto.	
Bharote Munoo Neel Sing, of Veerumgaum.	Prandas Anoop, of Kuree, Bharote.	Jhareja Verajee, of Sirdhar.	
Bharote Bechur Taiza, of Veerumgaum.	Bharote Sumboo Veecha.	Jharejas Jehajee and Mooljee, of Velam.	
Bharote Petamber Puttoo, of Veerumgaum.	Bharote Wussun Joria, of Veerumgaum.	Jhareja Jessajee, of Jallia, and Hatajee, of Kursura.	
Bharote Bechur Taiza, of Veerumgaum.	Bharote Prandas Anoop, of Kuree.	Jhareja Wunajee, of Bharwa.	
Bharote Petamber Puttoo, of Veerumgaum.	Bharote Sumboo Veecha, of Kuree.	Nayajee, of Kotara.	
Gurvee Walla Keema, of Boggurdudur.	Bharote Phooljee Roop Sing, of Nar.	Jam Jessajee.	

Talookas.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
NAIGNE................	Jhareja Samut Singjee..	4,239	0	0	3,684	0	0	3,684	0	0
KOTARA SANGANA	Jhareja Hatajee, and Kooer Bajsajee.	12,007	0	0	6,001	0	0	Rises from five years Rs. 1,000 11,000	0	0
RAJPOOR	Jhareja Morojee	4,497	0	0	3,955	0	0	3,955	0	0
BHARWA	Jhareja Wunajee......	1,805	0	0	1,429	0	0	1,505	0	0
SHAPOOR	Jhareja Radoojee......	....			201	0	0	By progression of Rs. 100 the first, Rs. 50 the next, & Rs. 100 the third, to Rs. 500.		
KANDAR	Jhareja Lukajee.									
BALUMBA JOORIA	Khawas Sugaram	13,708	0	0	11,607	0	0	11,607	0	0
AMRAN................	Khawas Hirjee	2,502	0	0	2,404	0	0	2,404	0	0
DHEROL	Jhareja Boput Singjee..	5,949	0	0	5,346	0	0	5,346	0	0
KURSURA..............	Jhareja Hatajee	3,108	0	0	2,003	0	0	2,554	0	0
DRAPPA	Jhareja Satter Singjee..	4,001	0	0	4,001	0	0	4,001	0	0
KURADEE..............	Jhareja Soorajee	2,056	0	0	1,891	0	0	1,891	0	0
VEERPOOR	Ditto	2,054	0	0	1,799	0	0	1,799	0	0
SATODUR WOWREE......	Jhareja Kurna........	1,834	0	0	1,583	0	0	1,583	0	0
DAREDE MOOLELOO	Jhareja Mapjee	1,439	2	0	861	2	0	....		
SEESANG	Jhareja Dadajee	628	0	0	527	0	0	527	0	0

HALLAR.

Jam is a title of honour, and is synonymous to "Prince" or "Chief."

The Natives are ignorant of the true import of the word; but as it is only assumed by the person on the Gadee of Nuggur, whatever may have been its original import, it is now understood as a title of honour.

The Jharejas, by every account, possessed the ancient Government of Sind; but they trace their descent from a much more distant country, and both tradition and history derive their origin from Persia.

The following abridgment of a translation of a Persian work, called Tubakat

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Bharote Munoo Neel Sing, of Veerumgaum.	Bharote Prandas Anoop, of Kuree.	Jhareja Dewajee, of Gondul.	
Bharote Petamber Puttoo, of Veerumgaum.	Mala Bechur, of Veerumgaum.	Jhareja Runmuljee, of Rajkote.	
Veeas Azba Jaybaan, of Veerumgaum.	Bharote Bhowjee Bhugwan, of Julsun; Bhugwan Kirdar, of Cambay.	Jhareja Vikajee, of Sirdhar.	
Bharote Hameer Oodesing, of Kuree.	Bharote Veecha Nuwal Sing.	Jhareja Kaunjee, of Wudalla.	
Bharote Bechur Taiza.	Veeas Rutuna Kuntar, of Veerumgaum.	Jhareja Dewajee, of Paal.	This village was waste last year, and did not settle its tribute.
Veeas Azba, of Veerumgaum.	Veeas Sunkur Mogjee, of Veerumgaum.	Jhareja Boput Sing, of Dherol.	
Ditto ditto	Veas Mogjee, of Veerumgaum.	Ditto ditto.	
Bharote Munoo Neel Sing, of Veerumgaum.	Bharote Prandas Anoop, of Kuree.	Khawas Sugaram.	
Ditto ditto	Ditto ditto	Jhareja Jessajee, of Jallyon.	
Bharote Purtab Rajkurn, and Neela Matap, of Kuree.	Bharote Malla Bechur, of Veerumgaum.	Jhareja Dewajee, of Gondul.	
Bharote Gopaljee Nawulsing, of Julsun.	Bharote Bhugoorestrum, of Kuree.	Kurna Mogjee, of Satodur Wedree.	
Purtab Rajkurn, of Kuree.	Bhugwan Askurn, of Kuree.	Jharejas Dadajee and Putajee.	
Bharote Gopaljee Nuwulsing, of Julsun.	Ditto ditto	Jhareja Soorajee, of Kuree.	
....	....	....	
Bharote Purtab Rajkurn, of Kuree.	Bharote Rajkurn, of Kuree.	Jhareja Soorajee, of Veerpoor.	Not settled for over as yet, part of this Jhareja's villages being waste.

Akberee, written by Nizam-ood-deen Ahmed, will, perhaps, throw some light on this subject:—

"In former times, the Government of Sind was vested in the family of Tumim Ansari, but on one of the Zumindars of the Sumkan tribe becoming powerful, it was transferred to him.

"This family held the dignity for a period of five hundred years, when it devolved, by one of the revolutions common in this world, on the tribe of Sumkan, and this dynasty ruled over Sind for fifteen generations.

"Jam Oonur was the first of the Sumkan family who attained the regal dignity in

Sind. He traced his origin from Jamshed, and the title Jam, which is derived from this, he adopted as a mark of his dignity, and of his illustrious descent. He reigned three years and six months.

"Jam Joonan, brother to Jam Oonur, succeeded him in the authority of Sind. During his reign, which continued fourteen years, the inhabitants of Sind lived in security, and prospered.

"He was succeeded by Jam Bapoo* Nehieh, the son of Jam Oonur. This prince had a virtuous disposition, and was beloved by his subjects. During his reign Sultan Feroze Shah of Delhi repeatedly invaded Sind with a large army, but was opposed by the Jam. Feroze Shah proceeded successfully on the third invasion: he reduced Sind, and took the Jam prisoner, but afterwards he showed him favour, and, conferring on him marks of distinction, allowed him to resume his authority. Jam Bapoo or Bani reigned fifteen years. He was succeeded by his brother Tumachee, who reigned thirteen years.

"Jam Sillah-ood-deen† succeeded to the government on the death of Tumachee, and he reigned eleven years. Jam Nizam-ood-deen followed next. He lived only two years and a few months. Jam Aishir succeeded Jam Nizam-ood-deen. He was the son of Jam Tumachee. He would appear to have been dispossessed of his birthright by the intervening Jams, and which Jam Aisher seized on by force. He was a virtuous prince, and ruled six years.

"Jam Keram, the brother of the late king, and son of Jam Tumachee, entertaining an idea that the son of a king was always born to ascend a throne, seized on the government, which he held only for a day and a half, when he died.

"Jam Futteh Khan, the son of an officer named Secunder, when the throne of Sind thus became vacant, was elected to command and regulate affairs, which he did for fifteen years.

"Jam Tuglugh succeeded the last prince, to whom he was brother; this Chief carried on affairs for twenty-eight years.

"Jam Moobaruk, one of the dependents of Jam Tuglugh, usurped the authority on the death of his principal, but was, again, deprived of it in three days. When the country was relieved from the confusion occasioned by the usurpation of Moobaruk, the nobles of Sind conferred the authority of Chief on Secunder, the son of Jam Futteh Khan, and on the death of Jam Secunder, who lived a year and a half, they elected Jam Sujan, who ruled for eight years and a few months.

"On the death of Jam Sujan, Jam Nizam-ood-deen, commonly called Jam Nunda, succeeded to the regal authority. During his government the country of Sind prospered, and acquired a national fame.

"In the year A. H. 890 Shah Beg invaded Sind from Kandahar, and reduced the

* Vide Daw's Hindoostan, Vol. II. page 56, where this occurrence is noticed in the life of Feroze III. From this it would appear that the Jam, who is styled Bani, was dependent on Delhi, but had rebelled; and that the Sultan, being obliged to withdraw his troops from Sind to Guzerat, on account of the severity of the rains and want of provisions and forage, reduced the country during his second invasion.

† The name of this prince, being evidently Mahomedan, it may be inferred that the Jams had, after the invasion of Feroze Shah, become converts to Islamism.

fort of Sowee from the Jam, who afterwards recovered that place, the brother of Shah Beg being killed in defending it.

"Shah Beg,* hearing this, deputed an officer with a large army, who defeated Jam Nunda, and the Shah shortly after arriving in person, Bukkur and Sehwan surrendered to his arms. Jam Nunda, after many ineffectual struggles to regain his possessions, departed this life, having reigned sixty-two years.

"On the death of Jam Nunda, the office of Wuzeer was bestowed on Deria Khan, which excited the jealousy of Jam Sillah-ood-deen, who was related to Jam Feroze, and who considered his pretensions to succession to be stronger. Jam Sillah-ood-deen accordingly made some attempts to possess himself of it, but not succeeding, he fled to the court of Sultan Moozufur of Ahmedabad, who was married to one of his relations. Moozufur sent a large army with him to Tatta, but Deria Khan ostensibly surrendered his power without trying the issue of the contest. Deria Khan, from this circumstance, established his own power more firmly, and shortly after placed Jam Feroze in the government.

"Jam Sillah-ood-deen again fled to Guzerat, and once more being assisted with a powerful army by Moozufur in A. H. 928, he succeeded in expelling Jam Feroze, who soon gathering adherents from the assistance granted him by Shahee Beg Isghoon, was enabled to face his rival in the field, and shortly after slew him and his son Hybut Khan in an engagement.

"Shahee Beg, however, at that time lent his assistance with sinister motives. He was at the same time meditating the conquest of Sind to his own authority, and in the year A. H. 929† he actually reduced Tatta, when Jam Feroze took refuge with Sultan Moozufur of Guzerat, and shortly after was enrolled by Sultan Behadur among his Ameers."

The following extracts from Daw's History of Hindoostan will show that the family of the Jam was powerful in the sixteenth century :—

Vol. II. page 379.—"Moozufur faced about to oppose the Moguls in a narrow defile, but he was driven from his post by the artillery of Mirza, and fled towards Jionagur (Joonagur), taking refuge with Jami, an Indian prince in those parts."

Page 380.—"Moozufur soon after, by the aid of Jami and the Soobha of Jionagur (*i. e.* Joonagur), advanced to a place called Mabee, within one hundred and twenty miles of Ahmedabad. Mirza, marching out to oppose him, he was struck with a sudden panic, and made a precipitate retreat ; but, strengthened by new alliances, he made a third attempt to recover his dominions, and, engaging the Moguls at Seranti, he was defeated, and obliged to take refuge with Sing, the Prince of Jhalla (*i. e.* Jhallawar)."

Page 385.—"Koka having arrived in Guzerat,‡ led an army against Jami, a Zumindar of great power in that province, who, in alliance with Dowlut, the son of Ami, Prince of Joonagur in the Deccan,§ came out to meet him with twenty thousand horse. A sharp engagement ensued. Rufee Hossein and Sherif Omras, of distinction in the empire, were killed on the Mogul side, and a great number of men, while

* It would appear that of late, the succession to authority had been elective, though confined to the royal family.

† A. D. 1521. ‡ A. D. 1588. § *Sic in origine.*

the enemy lost the eldest son of Jami, and that Prince's Wuzeer, with four thousand Rajpoots, on the field of battle. Victory declared for the Moguls, and many more Rajpoots fell in their flight."

Page 389.—"Koka was this year* obliged to take the field against a powerful Chief of Guzerat, who gave protection to the unfortunate King Moozufur. He obliged the Chief to give Moozufur up, and that unhappy prince, wearied out by adversity, put an end to his own life with a razor, as they were carrying him prisoner to the capital of Guzerat."

Vol. III. pages 310 and 311.—"When Dara, flying before the troops of Aurungzebe, entered Guzerat,† the road of the prince lay partly through burning sands,‡ destitute of water, and partly through abrupt mountains, covered with impervious woods, the haunts of beasts of prey; his people were parched with thirst, his very camels died of fatigue. The unfortunate women were just expiring for want of water, when the prince, who ranged the solitude far and wide, lighted on a spring. He camped near it, and having refreshed his attendants, arrived next day on the borders of the territories of the Rajas Jam and Bahara (Kutch, which lay contiguous to each other in his route). They received him with hospitality, but they declined to embrace his cause. They were the natural enemies of the house of Timour, who had often, from views of conquest, penetrated into their almost inaccessible country. When persuasion failed, Dara endeavoured to work on the pride of the Jam. He proposed an alliance between his son Sipper Sheko, the constant attendant of his misfortunes, and the daughter of the Raja. The match did not take place. The few Mogul nobles who adhered to him were so much dissatisfied with the proposal, on account of its inequality, that it was laid aside, and Dara proceeded to Ahmedabad."

When Khengar, assisted by the King of Ahmedabad, succeeded in regaining his possessions, he solicited the title of Rao, and dropped that of Jam, which, previous to the expulsion of Rawul from Kutch, seemed common to the different members of the family.

In resigning this appellation, Khengar marked his strong disgust of the treacherous conduct of Rawul, who murdered his father Hameer, and he caused many of the low castes in Kutch to assume the distinctive appellation of Jam, to cast disgrace or ridicule on the name.

Hinglaz Matha having been instrumental in saving the first Chief of the Jhareja race, they have adopted that goddess as their Dewee. The tradition of the Jharejas states that when Bamunnee, the son of Oonur, after his conquest of Ghoomlee, was returning with his army through Kutch to Sind, the Hinglaz Matha appeared to him in a dream, and ordered him to remain in that country, and to erect a temple to her. Bamunnee obeyed, and, erecting a temple to Hinglaz, he called it Assapooree, because in the country of Kutch the hopes with which his father Oonur had left Nuggur Summoee in Sind were fulfilled—*Assa* signifying "hope," and *Pooree* "full."

* A. D. 1592. † A. D. 1660.

‡ This is no doubt the country laid down in Rennel's Map as the Sandy Desert, which is inhabited by Rajpoots of the Soda tribe, and is known to the Natives under the appellation of Thur or Thar, and by the Persians called Registan, "the country of sand."

When the Jharejas, under Rawul, entered this country, their traditions record that the Matha Assapooree directed him to settle on the side of the Runn, and, when expelled from Kutch, in pursuance of this advice, the first conquest Rawul made was Naignebunder, a port at that time of considerable celebrity. Here he founded the present city of Nowanuggur.

Jam Rawul being descended from the race of Rajpoots denominated Halla, from their common ancestor of that name, the country he established his dominion over has been called, according to a custom common in this country, Hallawar, or the country of the Hallàrs, and this term has been contracted to Hallar.

Hallar is divided into several principalities. The most ancient, and first in point of rank to Nowanuggur, is Dherol. The founder of this chiefdom was Hurdol, the brother of Jam Rawul, who had this assigned to him with one hundred and forty villages.

It is now divided into several portions, as its Bhyad has increased, and the Jam about ten or twelve years ago seized on the Talooka of Surufdur, which belonged to the Dherol family.

For the revenue of Surufdur the Jam makes a separate settlement, as he does for several other small places, subsequently acquired and wrested from his neighbours after the Jumma of Nowanuggur was established. The Murathas were at first indifferent about the question of rights, but were careful to oblige every Chief who acquired territory at the expense of another to pay some increase to their revenues. This increase was readily agreed to, and was, probably, the price of their usurpations.

Surufdur is one of the most valuable Talookas in Hallar; to protect it from the incursions of the Kattees, the Dherol Chief paid a Pal to Meroo Khawas.

The following is a list of Talookas under the Jam, and an estimate of their revenues :—

Surufdur	Rs.	30,000
Hallawar		50,000
Kundorna		1,00,000
Jodhpoor		50,000
Moorpoor		30,000
Bhanwar		45,000
Lalpoor		30,000
Hureeana		35,000
Nuggur Havailee		1,25,000
Kumballya		2,00,000
Purduree		30,000
Ranoopoor		21,000
Rawul		30,000
Bhyad		20,000
Bhudlee, in Kattywar		18,000
Autkote, „		10,000
Kotors, „		35,000
Bhadla, „		40,000

Summundyalla, in Kattywar	Rs.	8,000
Chillana, „		30,000
Dillasa, „		12,000
Bugaree Vera		9,000
Vera from six villages of the Suchanee tribe		6,000
Baloongar		25,000
Vera from the villages under the females of his family		40,000
Vera from sundry other Bhyad villages		50,000
Talooka Nowanuggur and Bunder		3,40,000
Total	Rs.	14,19,000

Besides the Vera which is collected from the Kattees.

The above, however, may be considered rather an exaggerated statement, as from various testimonies it would appear that the revenues of the Jam do not exceed eleven or twelve lakhs of rupees.

Hallar contains fourteen walled towns, forty-eight Chouboorjas or castles with four towers, and five ports, as follows :—

Ports.	Chouboorjas.	Walled Towns.	Chiefs.
3	14	5	Under the Jam and Bhyad.
..	5	..	Do. Dherol and Bhyad.
..	..	1	Do. Veerpoor.
..	..	1	Do. Drappa.
..	10	2	Rajkote and Bhyad.
..	12	3	Gondul and Bhyad.
..	5	1	Kotra and Bhyad.
2	2	1	Jooria and Bhyad.
5	48	14	

The Jharejas have little regard or respect for any religion. The Jam, by every account, appears a convert to the faith of Mahomed : he is reported to repeat the stated prayers openly, and to observe all the external forms of that worship, execrating and contemning the Brahmins.

He has continually in his hand a large rosary that was given him by a Mahomedan devotee.

The character of Jam Jessajee may be collected and estimated from his conduct during the short period of our transactions with him. If to his conduct we add the universal opinion of the country, we might conclude that his intellects are sometimes impaired ; and those who are his adherents admit that his disposition is uncertain and fluctuating.

His education under Meroo Khawas may have confirmed the jealousy and suspicion that mark his character. The well-grounded apprehensions from that Minister may have increased the natural timidity of his disposition ; and he is supposed to be peculiarly subject to fear. He is, withal, cruel, avaricious, and faithless.

His perpetual encroachment on his neighbours and Bhyad have added considerably to his dominions, while his parsimonious habits have enabled him to accumulate a treasure of six or seven lakhs of rupees.

It was his ignorance, and not his insensibility of danger, that made the Jam overlook the hazards from his Bhyad, while he was offending the Company and Gaekwar. The same ignorance, when his fears were awakened, made him crouch and submit to a regular system for the future government of the country.

The Jam was born in Sumvut 1822 (A. D. 1766), and is now (A. D. 1808) forty-two years of age. Meroo Khawas died in Sumvut 1856, or about sixteen years ago; and as the Jam only then assumed the full charge of this Government, the long state of pupilage in which he was held by that artful Minister may account for his weakness and irregularities. Indeed, this is the defence set up for the Jam by his partisans.

The Jam has five wives,—*1st*, a daughter of the Raja of Bhownuggur; *2nd*, a daughter of the Raja of Limree; *3rd*, a daughter of the Raja of Aramra; *4th*, a sister of the late Raja of Drangdra; *5th*, a sister of the present Chief of Drangdra.

The Jam had a son by one of the Drangdra wives, whom he himself is said to have killed, from some apprehension of Meroo Khawas raising this son to the Gadee, and destroying the father.

It should be mentioned that the Jam is neither given to drinking spirits to excess, nor to the improper use of intoxicating drugs,—a reproach few of the Chiefs are free from.

Suttojee, who received the appellation of Kooer, as the brother of the Jam, is debilitated by the use of pernicious drugs.

The character and conduct of Suttojee is not respectable. He is patronised by Khawas of Jooria, who pleads a pretended affection for the family of his old master, but has, probably, no better motive than to alarm and embarrass the Jam.

When Suttojee solicited the Company's protection and assistance, he proposed to reimburse the expense that might be incurred in his quarrel. He offered, if the Honorable Company would put him in possession of Nowanuggur, to pay twenty lakhs of rupees, and to pay an annual tribute, which was not specified. The means, however, of his paying this expense, solely depended upon the execution of the scheme, and, to aid it, Suttojee, with the assistance of the Jooria man, proposed to bring into the field one thousand men. Without affording any countenance to this scheme, I thought it proper to assist Suttojee in what was considered his just right by the customs of his family, which allows for his support twelve villages.

The Jam possesses several harbours or bunders in the Gulf of Kutch, and the capital carries on a very extensive trade with the opposite countries, and with the Malabar Coast and Arabia.

The port or Bunder of Jooria, with Amrun and Balumba, as is already mentioned, were given in Inam to Meroo Khawas; they are now in possession of Sugaram Khawas. This territory contains thirty-six villages, and two ports. The grant is gurauranteed by the Chief of Moorvee, Boojee, and others. This territory, including customs, yields about one lakh and twenty-five thousand rupees annually, subject to the payment of the Gaekwar Moolukgeeree tribute.

Khawas is the name of a tribe of servile origin ; the term is synonymous to Khas Nokur. It implies a servant whose duty it is to attend to his Chief. The offspring of domestic female slaves belonging to Rajpoots and Charuns are all Khawas. They are the property of the owners of their mothers, but are considered as children of the family. The credit of the family is interested in the future welfare of its Khawas.

The following are the principal Bhyads who were Bharwuteeas against the Jam when the detachment entered Hallar :—*1st*, the Chief of Jallia ; *2nd*, the Chief of Mokania ; *3rd*, the Chief of Kursura ; *4th*, the Chief of Kerone ; and *5th*, that of Amrun ; with others of less importance, and about fifteen hundred Charuns, whom he had deprived of their villages, which were granted them for their support by his forefathers.

The Moolukgeeree revenue of Nowanuggur has been, as elsewhere, progressive. In Sumvut 1841, 1842, and 1843, it amounted to Rs. 70,000 ; Sewram increased it to Rs. 80,000 ; and it was advanced by Babajee to its present amount. The revenue of Kotra was raised by Sewram from a small sum to Rs. 17,000. Babajee, calculating at this rate, made his first settlement with Kotra for three years at Rs. 50,000 ; for the next three years Babajee was obliged to receive Rs. 24,000 ; and the growing distresses and distractions obliged him to accept for the following two years Rs. 17,000. Being unable to discharge this engagement, the Chief of Kotra gave his son and five Rajpoots as hostages.

The Chiefs of Rajkote and Sirdhar were under similar circumstances, and had their sons and relations pledged as hostages. The irregularity and oppression of these cases afforded no criterion for a perpetual settlement of the revenues.

It may be noticed that, excepting the Jam, none of the Jhareja Chiefs of Hallar assume any title, simply placing the term Jhareja before their names. Their sons are called Kooers.

The principal Bhyad of Dherol are the Chiefs of Kursura, Jallia, and Hurmutteea. When the Gaekwar and the Honorable Company's troops entered Kattywar, all these were at hostilities with the Jam, in consequence of his having attempted to seize upon their possessions, and their country was nearly a waste.

The Chief of Jallia acted as a useful guide to the detachment on its marches in that country.

When Azim Khan was Soobhadar of Guzerat, being on a Moolukgeeree excursion in Kattywar, and observing the deserted state of Sirdhar, he converted it into a considerable military post, under the command of his adopted son, Bhakur, and changed its name to Azimabad, with a view to protect the dependent territory against the encroachment of the Bhyad, and the predatory tribes of Kattees who harassed the surrounding country. He left at this place a large body of troops. Mirza Bhakur, however, seems to have been deficient in judgment, and not capable to carry into effect the views of his superior ; for, disrespecting the temples and religious orders among the Hindoos, as well as their property, he soon excited those he was placed to protect, to rise against him as enemies, and after several attempts for supremacy on both parts, destructive of the peace and prosperity of the country, Mirza Bhakur was killed in an engagement,

and his troops were routed. The recall of the Soobhadar, as he was leading an army into this country to quell these disturbances, proved in the event favourable to the Chieftains of Sirdhar, who shortly after regained that place.

The chiefship of Sirdhar contained seven hundred villages; owing, however, to the divisions of property among the Bhyad, and to the dissensions among the families of its Chiefs, as also to a long struggle with the Mahomedan officer who, as already mentioned, had a Thana in Sirdhar, the possessions of this family have gradually diminished to their present insignificance.

Though Sirdhar is properly considered as the seat of authority of their family, yet they are more commonly known under the designation of the "Rajkote Walas," from their long residence in this latter place.

When Lakajee, the grandfather of the present Chief of Sirdhar, succeeded to authority about fifty years ago, the most valuable portion of the possessions of Sirdhar had been separated from the senior branch of the family by the disturbances already glanced at, and from the necessity of assigning a patrimony to their descendants. It is worthy of remark, that this patrimony diminished one-half every descent from Veebajee, when there were several brothers, except in the instance of Koombajee, the first Chief of Gondul, who forcibly seized a tenth of the chiefship.

Mayramunjee, the first Chief, who had several sons, gave the juniors six villages each. Runmuljee, his son, gave his younger sons three, and Lakajee each of his own one and a half.

Lakajee, tired of the cares of authority, resigned in favour of his son Mayramunjee, the father of the present Chief. This Chief, however, shortly after dying, Lakajee again resumed the authority, his grandsons being too young to assume this charge.

Runmuljee, the senior, a man of weak understanding, being influenced by interested advisers, soon found means to expel his grandfather and a junto of Karbarees who administered under him; but again repenting, he invited him back, and dismissed his confidants. When Lakajee resumed the authority on this occasion, he invested as Karbar, or administrator, his second son, Veerajee, and the Chief of Lodeka.

These people only held their trust for a year and a half, at the end of which period they retired from Rajkote to Sirdhar, which place they seized on as a guarantee for the payment of their advances to the Government. Lakajee going there to effect some accommodation, Runmuljee, at the instigation of Dadajee, his younger brother, again assumed the authority of Rajkote. Soon after this, Dadajee, who assumed the administration of affairs under his brother, repaired to Rajkote, and settled all the claims of the former Karbarees, bringing back with him Lakajee, his grandfather, to Rajkote. Lakajee shortly subsequent to this repaired to Nowanuggur (where he died), and, working on the timid mind of his nephew, inspired him with fears of his brother Runmuljee.

Veerajee, the second son of Lakajee, and uncle of Runmuljee, taking the alarm, fled to Gondul, placing, as he proceeded, Sirdhar in Veerajee's hands. Dadajee and his brother were soon reconciled, but Veerajee has retained Sirdhar and its dependent villages, under the plea that Runmuljee is a man of weak mind, and under restraint by his younger brother. The disturbances which these divisions have lately occasioned,

together with the withholding by the Chief of Sirdhar the produce of three villages of the Talooka from the Chief of Kotra, which had been ceded to his ancestors by the Rajkote Chieftains for services performed in times of great distress to that family, have caused the districts of Kotra, Sirdhar, and Rajkote to become waste, and nearly deserted during the last two years, and reduced them to such a wretched state that, forgetting their rank and their caste, they had become highway robbers. The most powerful Chief of Hallar next to the Jam is the Chief of Gondul.

Gondul was a small place, a village subject to the Sirkar of Soruth, which was conferred on Koombajee. The Chiefs of Gondul have acquired most of their possessions from the Nuwab of Joonagur for pecuniary aids granted them at several times ; such cessions were generally countries which at the time of granting them were nearly waste, from the anarchy and confusion of the times. Under the Chiefs of Gondul they have arrived at a high state of cultivation and prosperity, and many villages, such as Jetulsur and Dhorajee, have risen into flourishing towns.

The town of Dhank, which was an ancient and celebrated city, is subject to Gondul, and is settled for by that Chief. Dhank was formerly called Moongeea Puttun. The occasion of its name being changed is by the Natives said to have arisen from the following cause. A holy Gosain lived in retirement on the top of one of the hills in its neighbourhood, whose Chela was in the habit of repairing to Dhank, to beg for his master's and his own subsistence. On a certain day he went through the whole place without getting aught except a small piece of bread from a Brahmin celebrating an Agnee Hotur.*

When the Chela had returned to the holy man without the necessary alms, exasperated at the hard-heartedness of the inhabitants, he took the Chela's pot in his hand, and, overturning it, exclaimed "Puttun Thaté Duttun."† The Chela, sorely grieved at the curse of his principal, which he knew to be fate, solicited permission to inform the citizens of the destruction which would befall their abode, in order that they might save their lives by flight; but the Gosain only indulged his Chela's humanity in regard to the Brahmin who had given him the small piece of bread. He alone escaped, with his wife, children, and family. As soon as they had reached beyond the limits of Puttun, a great convulsion of the heavens buried that once celebrated place under dust. From this circumstance the place has received the name of Dhank, from the Hindoo word *Dhanknà*, "to cover."

It will be proper to notice here the Chiefs of Drappa. They are Phutyas or Bhyads of Amrun. The Chief of the last was the son of Jam Runmuljee. On the late Chief dying without heirs of his own body, his widow ceded Amrun to the Jam through Meroo Khawas, who stipulated to provide for the creditable support of the widow, and it is one of the places ceded since by the Jam to the family of Meroo Khawas.

The Chiefs of Drappa present a community of joint proprietors living in one place, which is uncommon in the province of Hallar. They amount to about one hundred and fifty sharers, of whom Sirtaunjee is the Chief.

* A ceremony performed in honour of fire ; the person celebrating it, ever after keeps alive the fire lighted on this occasion.

† In English literally "May Puttun be buried!"

This person, under pretence of providing against the machinations of the Jam, introduced about four hundred men of the Babria caste and Meea tribe, who were dismissed from the service of the Nuwab of Joonagur, and who were at that time subsisting by the depredations they committed on the Joonagur country.

Soon engaging these people in his own cause, he expelled the greater part of his Bhyad. In settling with Drappa, the return of the Bhyad and the expulsion of the Meeas formed a principal part, and it was acceded to. The present Jam has obliged the villages under Drappa to pay him Vera as the price of forbearance from violent proceedings.

The practice of adopting children by the several Jams who have reigned over Hallar has been very frequent, and it is stated to proceed by the Natives from the first Chief Jam Rawul's desire to form a matrimonial but sacrilegious connexion with a Charun woman.

It is worthy of remark that two singular customs prevailed in the families of the Rao of Kutch, the Jam, and Sirdhar, on a new Chief sitting for the first time on the Gadee.

In the families of the Rao and Jam, when any Chief first ascends the Gaddee, a Muttung or Brahmin of the Dhers steps forward, and with his blood marks his forehead. Until this ceremony of anointment has taken place, none of his subjects or dependents salute him as their Chief. This is repeated yearly at the Dusera. This custom had its rise from a tradition among them, which relates that previous to the invasion of the peninsula by Jam Oonur of Kutch, a Brahmin of great research in astronomy predicted before the Rao, the then Choorasama Prince of Joonagur, that a son had been begotten to Jam Oonur who would be the cause of his own death, and he afterwards foretold to the Jetwa Chief of Ghoomlee, that the same prince would destroy that once famous country.

Jam Oonur actually did invade this country, and laid siege to Ghoomlee, and the same Prince failing in his attempt to reduce it, this honour fell to the lot of his son. After he had completed his design, the Brahmin who had predicted that Jam Bamunneea would be the cause of his own death, had, in the interim, from love, married a Dher, and became himself one of that caste. He presented himself before Bamunneea, and desired him to cut off his head.

The prince refusing, the Mattung is said to have sprinkled his eyes with water, whereon he saw into futurity, which disclosed to him that he would act properly in killing the Brahmin. The next day, his head being severed from his body, the head spake till the space of an hour elapsed, foretelling all that would happen in the course of time to the Jharejas, particularly their establishment in this country. Out of veneration for this fabulous story, which no doubt has some connection with a real occurrence, is the custom of receiving the impression from the blood of the Mattung continued.

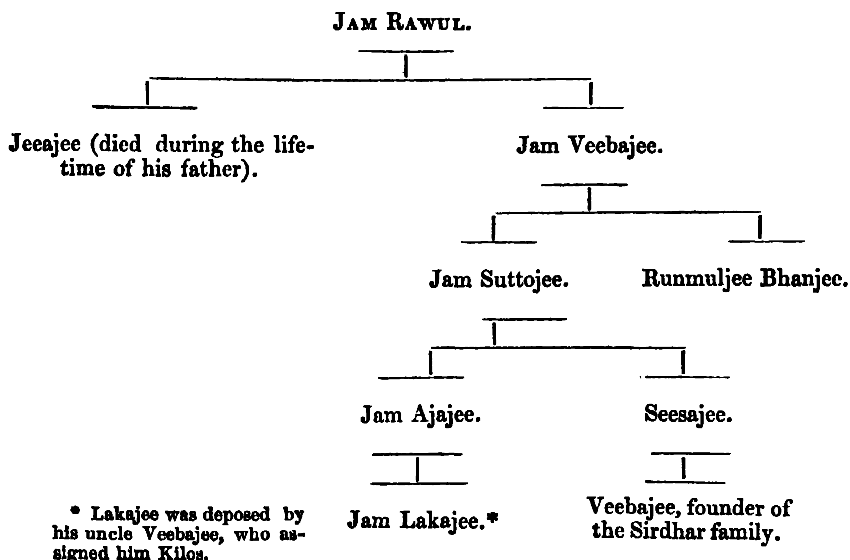
In the Sirdhar family, a Waghela (the tribe who formerly possessed this part of Hallar) is introduced and placed on the Gadee, which, on having received the compliments of the Bhyad and dependents of the Chiefs, he quits. The new Chief then ascends, and receives also the compliments of his dependents.

The Jam considers himself the first Chief in point of rank in this country, and he never rises to receive any person, whatever his condition or rank in life may be. To avoid the affront which other men of rank and consideration would consider they had received

from a reception of this kind, and at the same time to save the dignity of the Jam, it is customary for those of that consideration who have business with him, to repair to a temple, which, before the Jam turned Mahomedan, he was in the habit of frequenting. These being seated before the Jam enters it, they rise up on that occasion.

The accompanying Genealogical Tables of the principal Chiefs in Hallar will serve to show the connexion which subsists between each :—

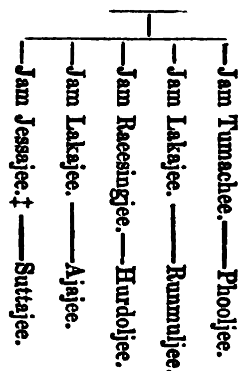
Nowanuggur Branch.



* Lakajee was deposed by his uncle Veebajee, who assigned him Kilos.

Jam Runmuljee.† .... Jam Raising.

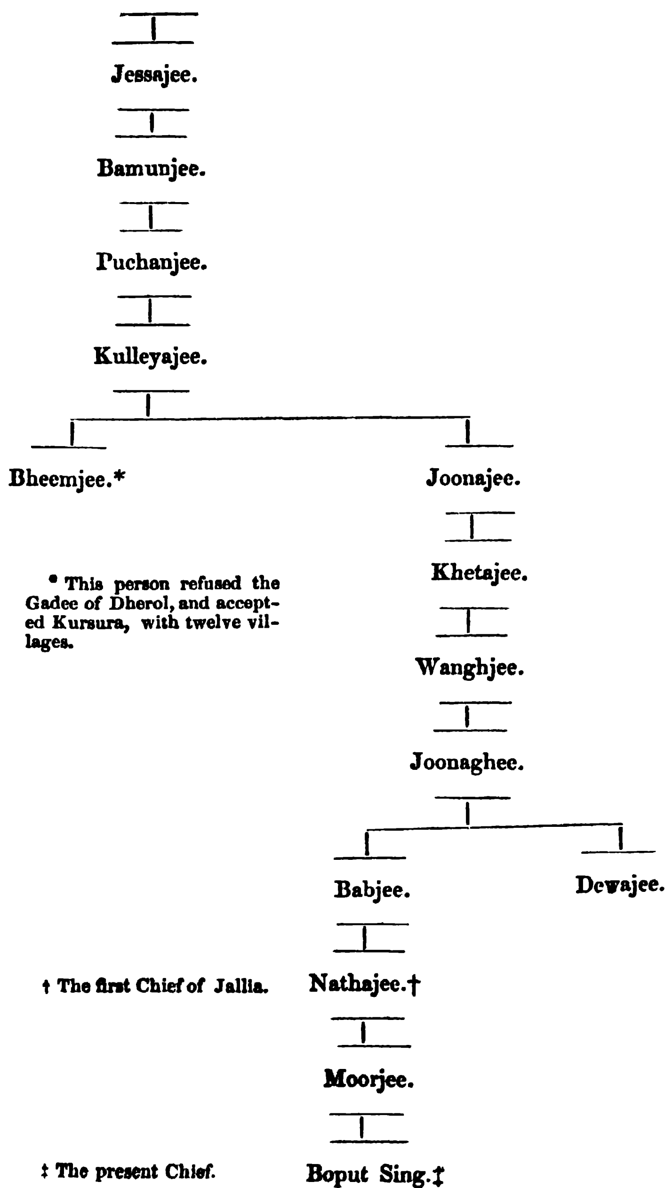
† Jam Runmuljee had no issue, but adopted a son, who was deposed by Raising.



‡ The present Chief; both he and his brother are adopted children, and of spurious offspring.

Dherol Branch.

HURDOLJEE, the brother of Jam Rawul, and first Chief of Dherol.

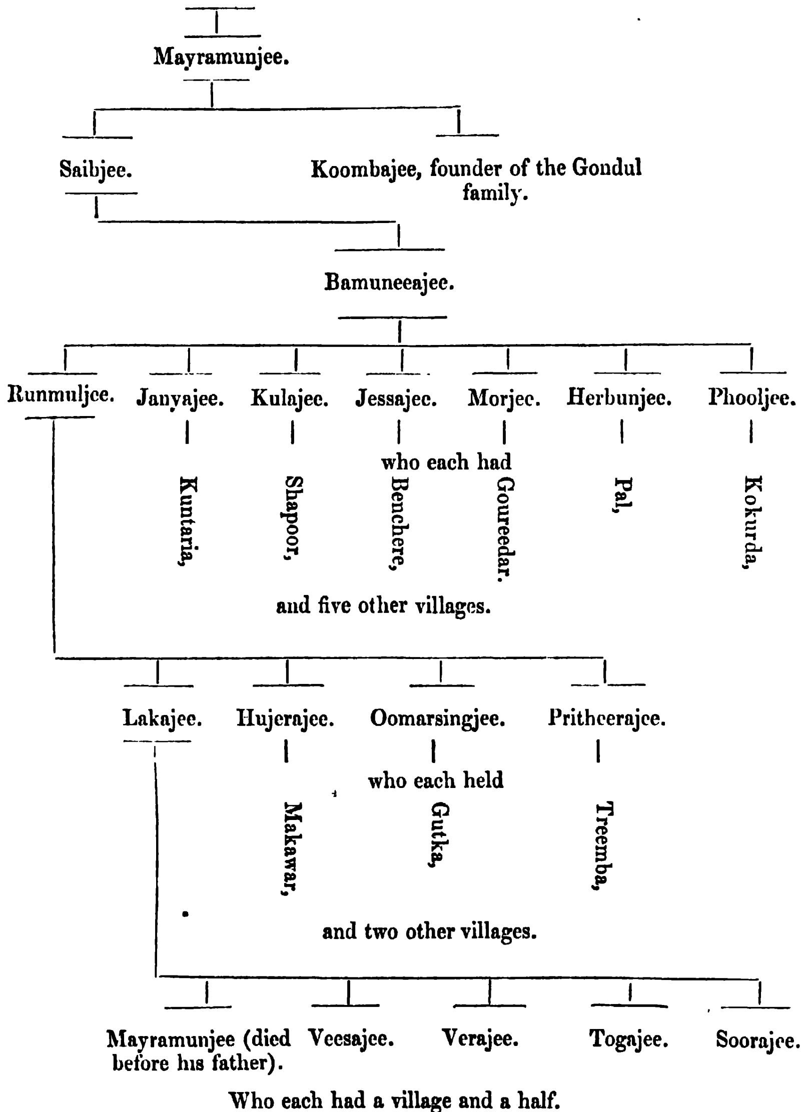


* This person refused the Gadee of Dherol, and accepted Kursura, with twelve villages.

† The first Chief of Jallia.

‡ The present Chief.

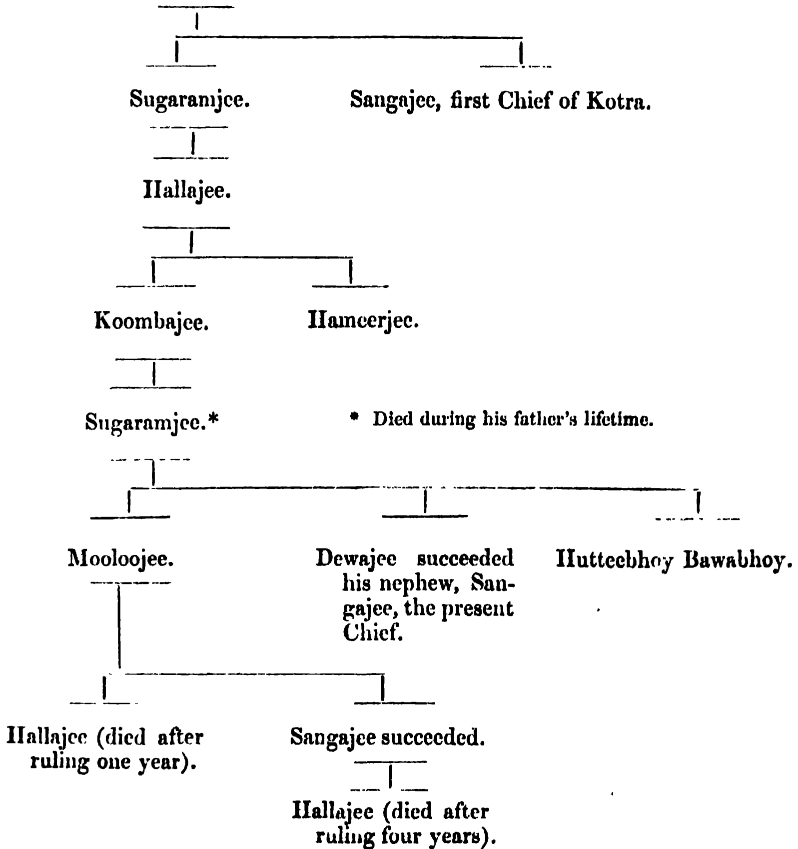
Sirdhar Branch.



Runmuljee, the present Chief.........Songajee, commonly called Dadajee, Karbaree to his brother.

Gondul Branch.

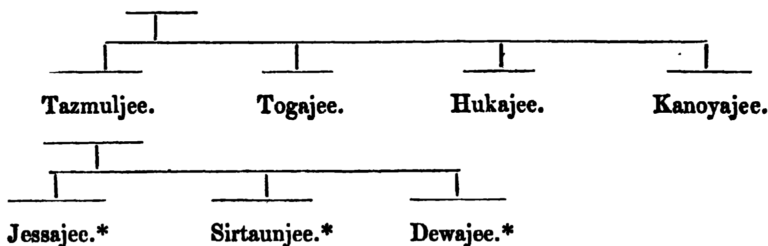
KOOMBAJEE, son of Mayramunjee, of Sirdhar.



* Died during his father's lifetime.

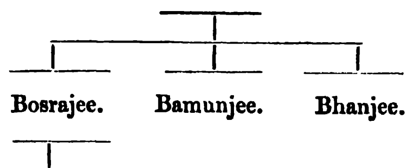
Kotra Branch.

SANGAJEE, second son of Koombajee, of Gondul.



* These three brothers were killed by Kattees; the two former had no issue.

Hateejee, the present Chief.



Motabay Sublabay (no issue).

Names of tribes that colonised with the Jam in Kutch,—Halla, Mowur, Dell, Rubur, Roon, Appa, Mookulsee, Bremsee, Dandur, Dummur, Hotie, Amut, and Tombel. The last are Charuns.

(Signed) A. WALKER,
Resident.

REPORT

ON THE

DISTRICT OF KATTYWAR PROPER,

IN THE PROVINCE OF KATTYWAR;

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 7th February 1808.

KATTYWAR PROPER.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 7th February 1808.

HONORABLE SIR,—I have now the honour to report for your consideration the settlement of the revenues of Kattywar, and this will conclude my proceedings for the arrangement of this country.

2. The division of Kattywar Proper is bounded on the south by Babriawar; on the east by Gohelwar; on the west by Soruth and Hallar; and on the north by Jhallawar.

3. It appears to be the first desire of nations and tribes to claim an ancient and heroic or miraculous origin. The traditions of the Kattees trace their descent to the end of the Devapor Yog, when the Pandows or five brothers, by the fortune of play, had been obliged to leave their native country and remain in secret exile for twelve years.

4. At the termination of seven years of their banishment, the brothers arrived in Berat or Dholka, and settled there, living privately. The spies of Doorjoodan discovered the place of their concealment, without, however, being able to verify the fact by obtaining a sight of the royal exiles, as it was part of the stake they had pledged, to remain concealed for twelve years, under a penalty of doubling the period of their banishment.

5. On the strength of his suspicions, Doorjoodan prepared a large army and advanced to Berat. The place withstood his attacks, and he despaired of success; when his chief Minister, Kurrun, the "offspring of the sun," suggested a device for discovering the Pandows.

6. Kurrun suggested a stratagem for carrying off the cattle of Berat, which, as he expected, would oblige every true Rajpoot and warrior to leave the walls for their recovery, and, consequently, compel the sons of Pandow to appear. But as it is also disgraceful for Rajpoots to plunder and carry off cattle, it was necessary to have recourse to others than the brave soldiers of that caste, who composed the army of Doorjoodan.

7. Kurrun removed this difficulty by striking a rod which he held in his

hand on the ground, on which the rod opened, and there issued forth a man, who, being produced from wood, was called Khat.

8. This newly created being was appointed to carry off the cattle from Berat, and, to reconcile him to the service, he was told by Kurrun that the gods would never reckon it, in him and his descendants, a sin to commit robbery, especially that of stealing cattle. Thus, the Kattees claim a divine ordinance and privilege as the origin of the means by which the greater number of them subsist.

9. After Khat, the primeval ancestor of the Kattees, had performed the necessary service for which he was created, Doorjoodan assigned for his use the district of Powar, which lies between Sind and Kutch, and gave him, in marriage, the daughter of an Aheer or shepherd.

10. The Kattees continue to speak with great veneration of Kurrun, and worship his father, the sun, representing or drawing the figure of this planet on every written deed and document of any importance which they execute.

11. Khat had offspring eight sons,—Putkur, Parwa, Manjureea, Toreea, Bail, Jobuleea, Nurer, and Natha.

12. Many generations (according to the tradition of the Kattees) after their establishment in Powar, they emigrated into this country. This event is said to have happened on the occasion of a famine, when they accompanied a band of travelling Charuns, who were likewise going in search of subsistence, and who are supposed to have settled in Guzerat at the same time with the Kattees.

13. The Kattees and Charuns moving wherever they could find forage for their flocks, and provisions for themselves, arrived in the neighbourhood of the city of Dhank, the Chief of which was a Rajpoot of the Walla tribe.

14. At this place, Dhan Walla, the son of the Chief, became enamoured of a Katteeanee, the daughter of a Kattee of the Putkur tribe, and, in order to obtain her in marriage, he became one of their society. From the superiority, however, of his rank and caste, the Kattees appointed Dhan Walla their Chief, and promised obedience to him and his descendants.

15. The circumstances of this marriage gave rise to two great classes of Kattees, and to one of which all the subsequent divisions are referable. The descendants of Walla are termed *Shakayut*, or "principal nobles," and to those of the primitive Kattees, as well as others who have intermarried with them, the epithet *Ourteea*, or "inferior," is applied.

16. After this event, the Kattees are reported to have returned to Kutch, and to have emigrated a second time in a more powerful body. The cause of this second emigration appears not to have been from want, like the former, but proceeded from some private and domestic feuds.

17. According to the account of the Kattees, they slew the sovereign of the country, who had conceived an improper attachment for one of their women, who had previously been betrothed in marriage, and which the king would have unjustly dissolved.

18. The Kattees were obliged to fly from the resentment of his successor

about four hundred years ago, or A. D. 1400, and he pursued them as far as Than.

19. At Than, the leader of the Kattees was counselled by the sun, in a dream, to try the event of a battle, and their tutelar deity foretold that they would be victorious. Under this encouragement the Kattees engaged and overcame the army of the sovereign of Kutch.

20. It is probable that this occurrence obliged the Kattees to give over every thought of returning to their original settlement of Powar, and they directed their views to effect a new establishment where they had defeated their enemy. In prosecution of this design, the Kattees expelled the Babrias from Than, and established their own authority in that country.

21. The same traditionary accounts state that the aborigines of this country before the arrival of the Kattees were the Aheers and Babrias.

22. The Babrias are said to be descended from the Aheers by a Koolee mother, and they continue to intermarry.

23. The Kattees, Aheers, and Babrias are shepherds, and follow pastoral occupations, and seek their subsistence by rapine and depredation.

24. The Kattees who settled at Than subsisted for many ages on the great pastoral wastes, and lived in hordes with their flocks, embracing every opportunity of plundering their more industrious neighbours.

25. A long period appears to have elapsed before they departed from this rustic and barbarous mode of life, which they have not yet by any means abandoned. It is probable that some improvement, however small, took place in their manners about two hundred and fifty years ago.

26. At that period they are reported to have settled in villages, and betaken themselves to fixed pursuits, probably agriculture; for at this day they are either shepherds, cultivators, or thieves, and generally follow all three together.

27. Even after this period, the settlements and acquisitions of the Kattees of proprietary rights and dominion in the country appear to have been very slow and confined.

28. Their first regular settlements, after extending themselves from Than, were Sudamra, Guddera, and Bhurdlee. They were long confined to these limits, and have but recently in any considerable degree enlarged them.

29. The first great acquisitions of the Kattees appear to have been derived from Mayramunjee, the Jhareja Chief of Sirdhar. The country of this Chief had been plundered and laid waste by the Kattees, and he endeavoured to reclaim their habits, and to divert their depredations from the rest of his territories by relinquishing to them a part.

30. Mayramunjee accordingly conferred on the most distinguished of the Kattee leaders, successively, the districts of Bhadla, Jhusdun, Anundpoor, Meywassa, Bhairla, and other places.

31. Before the period, however, of these acquisitions, the Kattees had spread themselves over that tract of Kattee country which rises at Than and

continues to Santhullee, as far as the neighbourhood of Amrellee. They appear next to have stretched into that part of the country known by the name of Banswara, and gradually usurped its possession, or secured to themselves portions of its produce, in return for not plundering the whole. The country of Alug, which is situated between Babriawar, Walak, and the Girnar Mountains, fell by similar means into the possession of the Kattees.

32. Most of these acquisitions were made on the decline of the Mahomedan authority, and large tracts of country becoming waste from the dissensions that followed, the Chiefs of Joonagur bestowed several Talookas on the Kattees (about A. D. 1640) for the sake of insuring some degree of tranquillity to the rest.

33. Some of the Rajpoot Chiefs followed this example, and ceded their villages to the Kattees, reserving to themselves only a Geeras or Jeewaee for their subsistence.

34. In this manner the Kattee chiefships of Cheetul and Jetpoor were established.

35. Cheetul belonged to Rajpoots of the Surweya tribe, who, being unable to protect the Talooka, ceded it about sixty-five years ago (A. D. 1735) to two Kattee brothers named Naja and Veera, retaining for themselves only a small share for their support.

36. A circumstance that occurred soon after the occupation of Cheetul by the Kattees, and which is still a common subject of conversation in the country, may deserve to be related, as it will show that their depravity may be overcome by a sense of justice.

37. The Nuwab of Joonagur's Amil of Amrellee having maltreated and disgraced a wealthy merchant, the man fled to Cheetul, leaving behind him his property.

38. The Kattees of Cheetul, in consideration of receiving one-half of whatever part of the merchant's goods or money they might recover and withdraw from Amrellee, agreed to undertake the enterprise. They were successful, but resolved to retain the whole of the property, and to put the Banian to death.

39. They were dissuaded from this intention by one of their women, who reproached them for their villany, and made use of such convincing arguments that the Kattees restored all the valuables, without retaining even the half which was their due.

40. The effects that attended this act of generosity and justice soon rewarded the Kattees. The Banian, from gratitude, settled at Cheetul, and the fame of the transaction in a short time brought to it merchants and inhabitants.

41. The Kattee Chiefs saw their advantage in the increase of the population and property of Cheetul, and entirely renouncing the predatory habits of their tribe, turned their attention to the protection of industry and merchants.

42. Some of the neighbouring Surweyas, influenced by this example of

good faith and security, placed their villages under the protection of the Cheetul Kattees.

43. The Nuwab Bahadoor Khan, of Joonagur, followed the example, and ceded several whole Talookas to the Chiefs of Cheetul, who had by this time acquired a great reputation for justice, and their exertions for the protection of the inhabitants. The Talookas ceded by the Nuwab were Mendura, Bilka, and Jetpoor. This event happened about fifty years ago (A. D. 1758 or 1760).

44. The Nuwab appears to have been influenced to this transaction from his incapacity to afford the districts protection, which were plundered or possessed by the Khant Koolees and other thieving tribes. The Nuwab, however, reserved to himself a Chouth of the produce.

45. The settlement of Cheetul deserves attention, as it affords the first, and perhaps the only complete example of reformed Kattees.

46. The harmony and unanimity that still prevail among the proprietors of Cheetul are exemplary, and extraordinary in this country; and it would be remarkable in any country, when we consider the field for litigation afforded by the practice which makes the inheritance of every male equal.

47. In consequence of this practice, the sharers in the proprietary of Cheetul have greatly increased since the first establishment of the Kattees; but this extreme division and almost community of property have produced no disputes among the Bhyad.

48. It is painful to relate that in the long wars between the Bhownuggur Raja and the Kattees, Cheetul, being slightly fortified, was taken and plundered. The Cheetul Chiefs on this occasion fell into the hands of Attabhoy, who gave them Seropas, and two days afterwards liberated them; but the place never recovered its former flourishing state.

49. This happened in A. D. 1792-93 or 1793-94, and to avoid a similar misfortune, the Kattees erected a fortification at Jetpoor, which has since been the chief place of their residence, and a great part of the population of Cheetul has been transferred to this new capital.

50. The Cheetul Kattees are the most powerful, as well as the most peaceable of their caste.

51. The Kattee Chief of Jhusdun has adopted the same habits, and renounced the unsettled manners of his tribe, and ranks, in respect to power, next to the Kattees of Jetpoor and Cheetul.

52. The connection which the Kattee Chieftain of Jetpoor has formed with the Honorable Company may render some detail concerning his circumstances not unuseful, and is not incompatible with the object of this report, which is to lay open the means by which these rude people acquire consideration.

53. It has been already stated that the Kattees derived their establishment at Jhusdun from the Chiefs of Sirdhar.

54. In consequence of the practice among the Kattees of dividing property equally among all the heirs, a great number of sharers arose at Jhusdun, of whom the present Chief was one. Wadsoor, the name of this Chief, was

by the death of his father left an infant under the care of his uncle Jetsoor Kachur, a man who had acquired notorious fame as a marauder and robber.

55. The Kattees of Jhusdun had established their Pal, or money for protection, in the villages of Limree, and over other neighbouring Rajpoot possessors of land.

56. Herbumjee, the father of the present Limree Thakoor, refused to pay the Pal. To recover this payment, Jetsoor was accustomed to make continual and regular inroads into the Limree districts. Young Wadsoor accompanied his uncle on these expeditions, and they plundered the country of every kind of property. At length, Jetsoor having lost his life in an engagement, Wadsoor succeeded to his reputation and authority.

57. Among a barbarous people, their society must necessarily be distinguished by ferocity and violence, and personal courage and bold actions, which constantly, in opposition to justice, lead to distinction and preferment among the Kattees. Wadsoor had acquired a pre-eminence and skill in directing the predatory habits of his tribe, and he succeeded by the consent of his Bhyad, if not by their election, to be their Chief.

58. About twenty years ago (A. D. 1788) the authority of the Peshwa's Amils having declined in the districts of Arratum, Dundooka, and Rampoor, Wadsoor extended his depredations into those territories, which ended in establishing a Pal, or a payment as the price of his forbearance.

59. The Thakoor of Limree three years after this event (A. D. 1791) was obliged to secure the friendship of Wadsoor, and to cede a village and its produce, to save his districts from the effects of a perpetual predatory warfare.

60. By concessions, extorted in this manner principally, but also by purchase, the present Chief of Jhusdun has acquired the property of thirty-two villages, which yield a yearly revenue of Rs. 75,000 or thereabouts, exclusive of the possessions of his Bhyad, on which he does not appear to have encroached.

61. Wadsoor has the merit, after acquiring his possessions by rapine and violence, of relinquishing his predatory habits, and of endeavouring to improve his income by cultivating the arts of peace.

62. An anecdote may here be related, to show how much these Chieftains are under the influence of their present feelings and passions, which excite them to emulation and action, without any consideration to regular policy.

63. In Sumvut 1857 (A. D. 1800-01) Wadsoor Kachur, on the death of Meroo Khawas, visited the Jam at Nowanuggur. Wadsoor presented the Jam with a mare, who, disapproving of the animal, ordered her to be returned, and the Kattee, with much apathy and indifference, gave her away to a Charun.

64. The Jam expressed his resentment at this conduct, which he considered to be an insult; but Wadsoor treated the circumstance with levity, and, returning to his own country, began to make incursions into Hallar.

65. The Jam, however, proceeded against Jhusdun with a force which the Kattees could not resist, and Wadsoor, with his family and effects, fled to

Limree. From Limree, Wadsoor went to Bhownuggur, where he met with a favourable reception, although he had been but a short time before, together with the Kattees of Cheetul, at war with that Chieftain.

66. From the Talookas of Bhownuggur, Wadsoor continued his inroads into Hallar, but the Jam burnt and destroyed Jhusdun. On this occasion the Jam attacked and plundered some part of the Wudwan territories, in revenge for the protection and concealment which that Chief had afforded to Kakabhoy.

67. This contest ended in a composition or truce for eight years between Wadsoor and the Jam, the former paying a Nuzurana of Rs. 11,000 on receiving a Bhandaree that he should not be molested during this period.

68. Notwithstanding the misfortune that attended Wadsoor on this occasion, his influence continued to increase, and he established the "Walawa" throughout the country. Walawa is a guard, which travellers in this country hire for their protection; but Wadsoor's reputation is so great that his notes are generally sufficient, and equivalent to armed men.

69. On the cession of Dholera it was found convenient to sanction the Walawa, and to permit the merchants who might resort to this place to secure the safe transit of their goods by paying the fees which Wadsoor had established for their protection.

70. It would be superfluous to continue a minute detail of transactions of this kind; and what has been related is applicable to the progress and state of every Kattee.

71. The Kattees, from their system of inheritance, which makes an equal division of property amongst all the heirs, must ever be in a state of poverty and discord. They are distinguished at present (with the exceptions which have been mentioned in this letter) only for rapacious habits and the fame of robbers. To this mode of life they attach neither disgrace nor reproach, but, on the contrary, boast of their devastations and rapine, and, without seeking to cloak the matter, call themselves plainly, thieves.

72. The most celebrated of these robbers at present are the Chiefs of Dhundulpoor, Sudamra, Choteela, Marwar, Sejukpoor, Bemora, Choubarreea, and Anundpoor.

73. The Kattees are not numerous, and their mode of life is unfavourable to population. They are formidable by their boldness and dexterity, but in their great incursions they supply their want of numbers by hiring the horsemen of the country. They pay their mercenaries liberally, and reward those who may suffer, but never allow them a share of the booty; the profit and loss of the adventure are their own. Some of the Chiefs live in forts or castles, in which they secure their plunder, and retire on any external danger.

74. The hazard of a Kattee robber, however, is not considerable, and he commonly watches an opportunity, or resorts to some contrivance which diminishes the danger of his enterprise.

75. When a tribe or a family have become notorious robbers, and they may have attracted sufficient attention to appear objects of severe punishment,

they immediately desert and destroy their villages. They sell or dispose of their goods, and remove their women and children into the mountains and fastnesses, or conceal them in the towns of their neighbours, with whom it is a point of honour to afford them shelter and protection.

76. When a Kattee Chief and his tribe are expelled from society, the nature of the country affords them numerous places of retreat. This happens when their depredations have excited universal resentment, and it becomes dangerous to protect their families.

77. From their retreats the Kattees sally forth and plunder or destroy everything that comes in their way, as often as they are excited by necessity and opportunity.

78. Their principal booty consists in cattle, which they drive sometimes across the Runn, and sell to the thieves of Waghur.

79. Without property, and frequently without a fixed place of residence, the Kattees despise, and brave the resentment of, the States who are much more powerful than themselves, and pursue their licentious habits without restraint. The disorder and misery that arise from this state of perpetual hostility is deeply marked throughout this country.

80. Besides this system of depredation, the Kattees are hardly ever without their domestic wars and private quarrels, which are prosecuted with animosity and cruelty.

81. These ferocious and rude people live in their society nearly in a state of perfect equality.

82. Laws and regulations cannot be expected to have much influence in such a state, and it must be difficult to overcome habits so vigorous and firmly established. The instances, however, of Cheetul and Jhusdun, may afford a hope that the rest of the Kattees may also be reclaimed.

83. Their peculiar mode of inheritance, and the perpetual subdivision of property, are, perhaps, greater obstacles to the improvement of the Kattees than their licentious manners. This custom forms a continual check to the accumulation of individual property, and the augmentation of territorial possession; it perpetuates a great number of small and independent communities, which are without the means of protection against internal injuries, and contain the permanent seeds of internal disorder.

84. In the course of the present proceedings, every opportunity was taken of instilling into the Kattees the advantages of security and tranquillity; and I was careful, as far as the thing was practicable, to prevent the prejudices and impressions on account of their past offences operating unfavourably to their interests on this occasion. They were not insensible of this treatment, and discovered a confidence and moderation in their conduct which, I believe, had no precedent.

85. The Chiefs or agents of most of the Kattees appeared in camp, and settled for their revenues without in any one instance the application of force.

86. The Chiefs of Cheetul and Jhusdun early sent their Vukeels for this

purpose, and the rest by degrees, as they acquired confidence, either came themselves, or commissioned others to transact their affairs.

87. The principal Chiefs evinced but few difficulties, and appeared capable of appreciating all the advantages of a perpetual settlement.

88. In general the Kattees, in proportion as they respect industry and cultivation, discover a readiness or reluctance to settle their revenue.

89. The Doongur or mountaineer Kattees were, accordingly, from their habits and situation, the most repugnant to this settlement. Some of them were reduced to such a state of wretchedness and poverty that they had nothing to lose, and others were so notorious for their licentiousness and depredations that they could afford no security for any engagements.

90. The smallness, also, of the sum which many of the Kattees pay as revenue, will ever form a great obstacle to its regular collection without the intermediate agency of some military force.

91. Notwithstanding these circumstances, and the unsettled manners of the Kattees, it was judged proper to pursue the same system in respect to their tribes as had been adopted for the rest of the country.

92. The Kattee Chiefs, therefore, have afforded security for ten years, Fuel Zamin, Arr Zamin, and executed a perpetual tributary deed in the same form as the other Bhoomias.

93. The enclosed table will disclose to you some additional notices of this original and extraordinary people, and exhibits a statement of their revenues payable to the Gaekwar State, and of the settlements which have been made with their Chiefs. It is evident that the opposite interests and numerous sources of discord and of turbulence amongst the Kattees cannot be allayed immediately, but they will diminish in proportion as they acquire settled habits of life, and accumulate property under a more regular system of security.

I have the honour to be, &c.

(Signed) A. Walker,
Resident.

Mota Boroo, 7th February 1808.

APPENDIX

TO

THE FOREGOING REPORT,

DATED 7TH FEBRUARY 1808.

General Statement exhibiting the Settlement of the Gaekwar Revenue for the Province of the Fuel Zamin and the

Talouka.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
Burlee	Kachur Bhaan	653	0	0	601	2	0	....		
Kurreeana	Kachur Dasah	1,670	0	0	....			....		
Kumbala	Kachur Wadsoor	626	0	0						
Huttsane	Malo Gowal	452	0	0	....			....		
Neelwullah	Kachur Dewdas	652	0	0	501	2	0	501	0	0
Akereyou	Chowra Rana	226	0	0						
Rojmaal	....	51	0	0	....			....		
Rypoor	Chowra Rawut	152	0	0	....			....		
Burwalah	Kachur Soora	1,204	0	0	1,093	0	0	1,093	0	0
Moodookah	Kachur Bhaan	2,483	0	0	2,101	0	0	2,101	0	0
Sunaloo	Ditto	150	0	0	....			....		
Baberachamur and Chamurde.	Walla Abub and Jetsoor & Daywict & Tukera..	4,049	0	0	3,500	0	0	3,500	0	0
Kotadoo Koopanoo	Walla Peetah	6,184	0	0	5,236	0	0	5,236	0	0
Suntale	Walla Rulla and Ooga..	1,627	0	0	....			....		
Sumreealoo	Walla Ramah	772	0	0	620	0	0	620	0	0
Kaunpoor	Walla Manseah	226	0	0	....			....		
Paunchwurra	Walla Loonah	302	0	0	277	0	0	277	0	0
Balgaum	Walla Hersoor	301	0	0	....			....		
Wurjaterut	Kachur Chela	350	0	0	290	0	0	290	0	0
Jessapoor	Walla Manseah	676	0	0	576	0	0	576	0	0
Bhadula	Kachur Jaita & Peeta..	2,052	2	0	1,626	2	0	1,626	2	0
Autkote	Kachur Joieta	2,551	2	0	2,149	2	0	2,149	2	0
Chalalah	Walla Bhoka	1,427	0	0						
Jaher	Walla Bhoja	627	0	0	....			....		
Wankeyen	Walla Dasah	605	0	0	553	0	0	553	0	0
Sumudealoo	Walla Ooga	822	0	0	....			....		
Dewla	Koomaun Haddo	1,253	0	0	....			....		
Cherka	Walla Veekumsee	301	0	0						
Dharee	Walla Ranuk	702	0	0	....			....		
Kumeeghur	Walla Dewa	176	0	0	176	0	0	176	0	0
Ghegasurun	Raje Paal Kotelo	402	0	0	727	0	0	727	0	0
Bugsurah	Walla Hursoor	3,196	0	0						
Wahdhuiow	Walla Runuk	1,201	0	0	....			....		
Jetpoor	Walla Jaita and Dewa, & Sadool and Verumsee.	42,506	0	0	38,253	0	0	38,253	0	0

Kuttywar, contrasting A. D. 1806-07 *with the Permanent Adjustment; also showing Arr Zamin respectively.*

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
....	....	....	The Chief of Burlee is a notorious thief, and has often been fined and punished by the Soobha.
....	....	....	A thief.
....	....	....	Under the Chief of Jhusdun.
Veeas Washon Jora....	Bharote Omuk, of Veerumgaum.	Gurvee Ram Keemkern, of Cheea.	Under a Gosain.
....	....	....	Waste.
} Walla Keemah, of Kursura.	....	....	Under Jam Jessajee.
Raba Raza, Rana of Boodana.	Gurvee Laka Bheema, of Aladadana.	Walla Sadool, of Jetpoor.	This village is held by the Chief of Jhusdun.
} Gurvee Walla Kaiseria, of Bodurawuder.	Bawa Aatyargur, of Chamurde.	Walla Peeta, of Kotara.	
Walla Keemah, of Kaiseria.	Bharote Jugroop Wujoo, of Veerumgaum.	Walla Abail, of Babriana	Under Jam Jessajee.
} Gurvee Walla Keemah, of Bodurawuder.	Ditto ditto	Jam Jessajee	Ditto ditto.
} Walla Keemah, of Bodurawuder.	Ditto ditto	Ditto	Ditto ditto.
} Raba Raza, of Boodana.	Gurvee Laka Bheema, of Madana.	All the Kattees of Jetpoor.	Under the Jhusdun Chief.
Walla Keemah, of Bodurawuder.	Ditto ditto	Ditto ditto	Under Jam Jessajee.
Ditto ditto	....	....	Ditto ditto.
} Gurvee Walla Kaiseria.	Veeas Sunker & Sumboo Vache.	Kachur Wadsoor, of Jhusdun.	A notorious thief.
....	....	....	The Chief of this place sometimes steals.
....	....	....	Ditto ditto.
} Gurvee Walla Kaiseria.	Veeas Sunker & Sumboo Vache.	Kachur Wadsoor, of Jhusdun.	
Bharote Himut Sing and Bhadur Sing of Puttun.			
} Gurvee Walla Kaiseria.	Veeas Sunker Noee, and Sumboo Vache.	Kachur Wadsoor, of Jhusdun.	Mostly reformed Kattees.

Talookas.	Chieftains' Names.	Amount of A. D. 1806-07, Kharajat inclusive.			Amount of A. D. 1807-08, Kharajat inclusive.			Perpetual Revenue, inclusive of Kharajat.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
CHEETUL	Walla Jaita and Dewa, & Sadool and Verumsee.	1,852	0	0	2,102	0	0	2,501	0	0
DEWULEYOU	Walla Dewa	1,052	0	0	976	0	0	1,161	0	0
PERPURYOU	Peer Walla	2,602	0	0	2,471	0	0	2,941	1	0
MOHUNPOOR	Walla Oghur	1,502	0	0	1,247	0	0	1,484	2	0
CHERKA	Ditto	301	0	0	276	0	0	328	2	0
PANSURRA	Ditto	75	0	0	161	0	0	192	0	0
PEPULEYOU	Walla Sadool	701	0	0	650	0	0	773	2	0
WULALADEE	Walla Jaita	752	0	0	691	0	0	993	0	0
WANKNEYOU	....	902	0	0	826	0	0	823	2	0
GURNEE	Walla Vekumsee	302	0	0	277	0	0	329	2	0
NAWANEYOU	Ditto	75	0	0	141	0	0	168	0	0
WANDEE	Walla Jaita	1,302	0	0	1,176	0	0	1,399	2	0
LOONKEE	Ditto	402	0	0	402	0	0	478	0	0
NADALA	Ditto	1,002	0	0	926	0	0	1,102	0	0
DEWELYOU MOOTOO	Ditto	501	0	0	441	0	0	525	0	0
TORKAUN	Walla Hatteya	376	0	0	306	0	0	363	2	0
LAHAREYOU	Walla	302	0	0	376	0	0	447	1	0
BHEILAKA	Walla Oghur	4,344	0	0	3,544	0	0	3,544	0	0
JHUSDUN	Kachur Wadsoor	4,737	0	0	3,610	0	0	3,610	0	0
KOTIE	Kachur Bhaan	594	0	0	493	0	0	493	0	0
KOODANE	Kachur Dasah	536	0	0	435	0	0	435	0	0
ANEYALEE	Kachurs Sumalo and Jaita	386	0	0	285	0	0	285	0	0
SEETULEYOU	Kachurs Rana and Jetsoor	151	0	0	110	0	0	110	0	0
PALLYAUD	Kachurs Naza Ram and Hatteya.	1,076	0	0	....			....		
SUDAMRA	Kachur Sadool	1,698	0	0						
DHANDULPOOR	Kachur Godur	1,404	0	0						
SEJUKPOOR	Kooer Mazoor	784	0	0						
ANUNDPOOR	Kachur Abul	201	0	0	202	0	0	202	0	0
MEWASOO	Kachur Ooner	437	0	0	....			....		
CHOTELA	Kachur Daywiet	251	0	0	....			....		
SUNOSURAH	Kachur Veera	181	0	0	....			....		
HURMULEYOU	Kachur Wago	175	0	0	....			....		
BEEMORA	Kachur Nazo	201	0	0	....			....		
AZAMUR	Kachur Manseoh	125	0	0	....			....		

Security for Ten Years.	Fuel Zamin.	Arr Zamin.	Remarks.
Gurvee Walla Kaiseria.	Veeas Sunker Noee, and Sumboo Vache.	Kacher Wadsoor, of Jusdhun.	Mostly reformed Kattees.
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto	
Raba Raza Rana, of Boodana.	Gurvee Laka Bheema, of Madana.	Jetpoor	
Ditto ditto	Ditto ditto	Ditto ditto	
Ditto ditto	Ditto ditto	Ditto ditto.	
Ditto ditto	Ditto ditto	Ditto ditto	Thieves.
Ditto ditto	Ditto ditto	Ditto ditto.	
....	....	....	Pallyaud was formerly a town of considerable importance, but it has been reduced to a small village, which is but thinly inhabited, by the feuds of the proprietors, and by the Soobhas, in consequence of the aggression of the Kattees. Of late the Kattees of Pallyaud have in a great measure renounced robbery.
Bharote Jugroop Wujoo, of Veerumgaum.	Bharote Gela Putta and Veeas Rama Kunta, of Veerumgaum.	Kachur Oonur, of Mewasee.	All thieves; some of them very notorious.
....	....	....	
....	....	....	
....	....	....	
....	....	....	
....	....	....	
....	....	....	

KATTYWAR PROPER.

Kattywar derives its name from the Kattees.

It is in the northern parts of the country of unequal surface, and in the southern, particularly in the neighbourhood of Babriawar, jungly or woody.

Kattywar Proper is divided into four divisions,—the *1st*, reckoning from the north, is Punchal; the *2nd*, Banswar; the *3rd*, Alug Dandanee; and the *4th*, Khooman.

The term Punchal arises from the division of the country to which it was applied having consisted of Punchalees (forty-five) villages; Banswara from Banswar, the ancient captal of this division; Alug Dandanee and Khooman from their Kattee inhabitants, who are of these tribes.

Walak and Babriawar may be considered as appertaining to Kattywar: as Walak, however, several years ago passed from the Kattees to the Koolees, and as they have in their turn been extirpated by the Chief of Bhownuggur, this division has been classed under Gohelwar; and the Nuwab of Joonagur, having lately subdued in a great measure the turbulent tribes of the Babrias, Babriawar has been classed under Soruth.

The subdivisions of this country are modern, or, at least, to be traceable to some accident and circumstance of its history.

The country from the Gulf of Kutch to the Konkun appears to have been comprehended anciently under one name, and to have composed a great nation, speaking and writing the same language, which is still the case. Goorjor or Guzerat was one of the Punch Draivir, according to the geography of the Poorans.

The general name of Kattywar, for the peninsula of Guzerat, seems to have been introduced by the Murathas, and gained ground as it came to distinguish a great operation of their Government—a Moolukgeeree circuit. The Kattees probably gave them most trouble and inquietude on their first appearance in this country.

This was a time of general disorder, when the regular powers of Government were extinguished, and the depredations of the Kattees had extended their influence and fame.

Their active and roving habits, also, while they dispersed them over every part of the country, gave a much greater appearance of numbers and of importance to the Kattees. These circumstances have contributed to confer their name on the whole country.

The Kattees are distinguished by two general denominations,—Shakayut, the descendants of a Walla Rajpoot and a Kattee female; and Ourteea, the descendants of the original Kattees.

The Shakayut Kattees are first in rank and consideration; the Ourteeas are a subordinate class or caste.

The Aheers and Babrias may be considered as belonging to the Ourteea. The prejudices of caste are, however, but little felt among these tribes.

The Shakayuts invariably marry the daughters of Ourteeas or Aheers, and Babrias; and the Ourteeas, including the Aheers and Babrias, marry the daughters of Shakayuts.

The sons of the Walla Rajpoot by the Katteeanee were Walla, Khooman, and Kachur.

From them have descended several tribes, who have assumed different distinguishing surnames as they have descended from Kattees of repute.

The Ourteea tribes have multiplied from the same cause.

The following is a list of the different tribes of Shakayut:—

Byanee, Najanee, Chaska, Welanee, Dandanee, Monka, Alanee, Mayramka, Thebanee, Hursoorka, Selurka, Oodur, Wayka, Wurdur, Jogeea, Raduroea, Laloo, Derooya, Bogra, Kagra, Bojuk, Kursura, Chandur, Gowalya, Veekma, Chandoo, Alug, Bugsee, Chak, Man, Gunya, Loonchud, Mauganee, Mokanee, Lakanee, Malanee, Dand, Jobaleea, Heesa, and Tadanee.

The Ourteea Kattees are Koteewal, Koondela, Luola, Dawera, Mora, Wurnya, Mohya, Gogla, Selanee, Mukwana, Busya, Borya, Wanka, Dadul, Gugganee, Bambanee, Janjureea, Huluka, Khuwur, Somasurya, Turgamurya, Goolya, Geeda, Shekwa, Dangur, Chawura, Kusor, Mokusya, Chabrooka, Mala, Wegur, Chunchur, Mankur, Juroo, Kakrya, Kullyal, Chubar, Torya, Malana, Gureeba, Googlya, Kuda, Soneur, Sekun, Wundurra, and Kallya.

Wadsoor of Jhusdun is a descendant of Kachur, the son of Walla, and of the tribe Lakanee; he is addressed Wadsoor Kachur Lakanee. The other Kattees, whether Shakayuts or Ourteeas, are distinguished in the same manner.

All the sons of a Kattee succeed equally to the patrimony of their father.

The daughters are incapable of inheritance.

The Kattees marry any number of wives, but they generally at most never exceed two.

The women of the Kattees are proverbially beautiful and graceful.

The Kattees are much under the authority of these women, who often incline their husbands to moderate the harsh treatment which they sometimes pursue to their captives, in order to extort from them large ransoms.

Katteeanees are at liberty to marry again after the decease of their husbands.

In case an elder brother dies leaving a widow, the widow invariably becomes the wife of the younger brother, although she has had children to her first husband. This rule is never broken through, whatever may be the age of the parties, unless the widow positively refuses to form any future connexion in life.

The wife of the younger brother is never married by the elder; when, therefore, younger brothers die, the widows are at liberty to marry where they please.

When a Katteeanee, the mother of children, dies, the nearest relations of the deceased take away the children from their father, and carry away the whole of his moveable property for their use.

The Kattee is not at liberty to complain, or to make any effort whatever to prevent this removal of his property. They carry off everything that is moveable, leaving him only a mare; the father is deprived of his children,—they are withdrawn from his house, and brought up and educated by the family or relations of their deceased mother.

When a Kattee bridegroom proceeds, accompanied by his friends, to the village

where his bride lives, the Kattees of that village, and the friends of the woman, come without the village, where they oppose with stones and brickbats the progress of the procession of the bridegroom, who is not permitted to enter the village except he forces his way, which is always attempted and often performed, or until he acknowledges himself unable to accomplish his entry by force. After this they only admit the bridegroom and one or two of his friends. The remainder of the attendants continue without the village till midnight, and until they have in the most humiliating manner solicited admission.

Once admitted, the marriage ceremonies go on with the utmost conviviality and order.

The ceremony of opposing the bridegroom's procession may be equally a lesson to the young Kattees to defend their property, and that they are to owe the acquisition of everything valuable to force.

All offenders against society find refuge from the Kattees, who are seldom known to betray them, though treachery among themselves and to each other is common.

They are fond of spirituous liquors and opium, which they take to excess.

The following is an example of the effects of their propensity to liquor and opium, and descriptive of the licentious and destructive habits of the Kattees, and also affords a short account of Mutra Walla, who was the principal adherent of Mulhar Rao when he excited disturbances in Kattywar.

The small Talookas of Akrua and Dharay belonged to Mutra Walla by descent.

Being an active and enterprising Kattee, he increased his territories very considerably, and Meroo Khawas, the Dewan of the Jam, to secure his forbearance, engaged him in the service of his master, and assigned him the fort and Talooka of Mewasee for his support.

Walla Mutra, being at enmity with Gondul, he, in conjunction with his cousin, Walla Ranung, carried off about two hundred and fifty head of cattle from the villages of that Chief.

After Walla Mutra's horsemen had separated from his cousin's, a party of the Gondul horsemen attacked the latter, and put him to flight, in which Walla Walero, a brother of Walla Ranung, was killed.

According to the custom of the Kattees, the family of Walla Walero got the whole advantage of the predatory excursion, and Walla Mutra and Ranung carried on their depredations against Gondul to revenge the death of their brother.

Mutra took upon himself to defray the expense of four hundred horse, and greatly harassed the Gondul Talooka, when at length Dewajee, the Chief, repaired to him, and agreed to pay a fine as the price of the blood of Walla. A Punchayet was accordingly assembled, and peace and friendship apparently established.

Jhareja Dewajee of Gondul secretly, however, nourished revenge, and, by the promise of a reward, he instigated Ranung, Mutra's cousin, whose cause Mutra had assumed as his own, and the Kattees of Bhugesra, to kill him by treachery. They attempted to assassinate Mutra by a mode common to the inhabitants of Kattywar, by inviting him to an entertainment, and falling on him when his attendants were intoxicated.

The Kattee Mutra, however, escaped this snare, but they seized on his horses and personal property.

Walla Mutra immediately commenced a warfare against his cousin, and their mutual hostilities soon reduced their country as well as the Talooka of Bhugesra to uninhabited wastes.

When Mulhar Rao entered Kattywar, Mutra Walla joined him, and adhered to his cause till Mulhar Rao, from his inactivity, rendered it dangerous to Mutra to continue longer with him.

Mutra left him in the Sitronjee Mountain, shortly before he was discovered and betrayed by some Koolees or Aheers, and Babajee conferred the fort of Dharay, which belonged to Mutra Walla, on his cousin and enemy Ranung, who now has possession of it.

Wittul Rao Dewanjee is, however, employed in bringing their disputes to an adjustment.

The Kattees place great reliance on omens. Previous to their going on any predatory excursion, they ascertain by a prognostic whether they will be successful.

Any person, therefore, skilled in divination, is much respected by the Kattees.

The omen the Kattees place the greatest reliance on is the call of a partridge on the left. Early in the morning, a person is sent into the fields, who ascertains on which side the first partridge calls, and if on the left, he immediately ties a knot in his turban, or some part of his clothes, which is thought to retain the power of the good sign.

At times, too, the Kattees, previously to setting out, invoke the favour of the sun, of Bheemnath, and other gods in whom they may have confidence, by promising to appropriate to them a portion of their spoils.

When they have engaged themselves to pay a sum to the sun they spend it on victuals, and feast their village, or a portion of it, in the name of the sun.

Whatever they may have promised to Bheemnath, Somnath, or other deities, they give to their temples.

If any Kattee is killed in battle, the whole of the property acquired on that trip is given to his heirs.

The Kattees hire mercenaries to accompany them on their predatory excursions.

This is necessary on two accounts,—to create numbers, and to provide their expeditions with matchlockmen.

The Kattees consider it disgraceful to carry firearms, and never use them.

When they are not in circumstances to hire more respectable mercenaries, they are accompanied by Dhers and Gudaees, with matchlocks.

The Gudaees are the offspring of the slave girls of the Kattees, as Khawas are of the female slaves of Rajpoots and Charuns.

Whatever number of asses are procured in any expedition in which a Gudaee has a share, they are his property,—hence the origin of the term.

If a mercenary is killed in a predatory excursion in the southern part of the country, they give his heirs Rs. 500, in the northern parts Rs. 700; and rewards are always given for wounds, in proportion to their severity.

Kattees are always mounted when they go plundering.

They breed their horses, reserving the mares for their own riding and for breeding, and sell the horses.

They also ride horses, but sell them as soon as they discover a disposition to neigh; the quietness of the mares favours the privacy of their expeditions.

Kattees avoid as much as possible to expose their persons, and they rarely, therefore, attempt to seize property protected by matchlockmen.

Cultivators at a distance from their village have, in consequence, small mud towers, of a sufficient height and size to protect their persons and their cattle, to which they run with their bullocks on observing Kattees approach; and if provided with a matchlock, or bow and arrow, the Kattees, whatever be their number, will seldom approach them.

During Babajee's first Moolukgeeree expedition, the Kattees were in a state of the greatest insubordination. The Chief of Jhusdun alone, almost, made a ready settlement for his revenue.

The Jetpoor or Cheetul Chiefs claimed an abatement, on the plea of the losses attending their contest with the Raja of Bhownuggur. In Sumvut 1860 Jetpoor was accordingly attacked by Babajee, and battered for a month without much effect.

Babajee found it necessary to admit an abatement, and settled at Rs. 90,000 for three years; the next circuit he agreed to receive the same amount for the same number of years, but this was not effected without opposition. As this part of the country, however, recovered from the effects of the warfare with Bhownuggur, Babajee effected an increase of the revenue of Cheetul and Jetpoor. Under the head of Kharajat some additions were made.

Most of the other Kattees fled, and deserted their hamlets, to which they did not return until the Gaekwar army had retired.

Others, again, who had made some progress in cultivation, acceded to Babajee's demands.

The Kattees worship the sun. They have only one temple near Than, which contains an image of the sun. Their Brahmans are Rajgors, but their functions seem to be confined to the ceremonies of marriage and the Shraad.

They have little sense of any religion; they have no formal prayers: placing their hands in the posture of adoration, and looking at the sun, they invoke his favour in such language as their conception of his omnipotence and their fervour inspire.

The Rajgors have much influence with the Kattees, which they exercise to their own advantage.

The Rajgors insure goods from the attack of Kattees, and if a Kattee disrespects their Walawa, they punish him by the common interest they take in each other's concerns, the Gor of the Kattee who offends refusing to officiate at the obsequies of any deceased member of his family. This they reckon so great a misfortune, that the Kattee, if he cannot overcome the scruples of the Rajgor, becomes an exile from his caste.

In the Shraad days, instead of throwing food to the crows, as other castes do, the

Kattees repair to tanks and marshes, and throw it to lapwings. This bird is therefore very familiar, and they conceive it to be acceptable to the spirit of the deceased, and ensures a well-being in a future state.

The Kattees are in general athletic men ; their dress does not differ much, if any, from that of the Rajpoots or Grasias. Their turban is peaked, which has acquired them from foreigners the name " Chauncheea," having peaks or bills, and this term has been confounded with the pirates known under that name, but derived from a different source, viz. " Chaunch," the name of a harbour in Soruth, which they inhabited.

Pallyaud is the station of the 2nd battalion 8th regiment native infantry.

(Signed) A. Walker,
Resident.

REVIEW OF THE PROCEEDINGS

(UP TO THE MONTH OF MAY 1808)

OF THE

Honorable East India Company's Government

IN THE

WESTERN PENINSULA OF GUZERAT;

ACCOMPANIED BY

MISCELLANEOUS INFORMATION CONNECTED WITH THE PROVINCE OF KATTYWAR.

BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

Submitted to Government on the 15*th May* 1808.

REVIEW OF PROCEEDINGS IN GUZERAT.

POLITICAL DEPARTMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,

To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated the 15*th May* 1808.

Letter of 7th October 1807.
„ 11th November „
„ 20th „ „
„ 12th December „
„ 16th „ „
„ 12th January 1808.
„ 25th „ „
„ 7th February „

HONORABLE SIR,—A variety of causes, which it is unnecessary to recapitulate, has hitherto delayed the completion of an earnest desire to submit, in a connected form, a general review of the proceedings of the Honorable Company's Government in the Western Peninsula of Guzerat, which are at present divided into the several detached reports* under the dates in the margin. It has occurred to me that it would be useful to take a comprehensive view of this subject, to trace to its origin the interest which the Honorable Company's Government has taken in the welfare of that country, and generally to advert to those arrangements by which the object of their humane and honorable solicitude promises to be accomplished.

2. In the early part of our connection with the Gaekwar Government, when the Honorable Company began to manifest an interest in its affairs, it was soon discovered that a considerable part of the resources of this State depended on a realisation of its Moolukgeeree revenues from Kattywar with punctuality, while the large arrears actually due at that period rendered their recovery an object of no common importance.

3. The Gaekwar administrators were extremely diffident of their ability to recover their revenue from this country, unless with the Honorable Company's assistance; and the increase of the subsidiary force to three battalions of native infantry, and the stipulation in the definitive treaty that one of the battalions should proceed to Kattywar whenever real necessity required it, principally arose from this impression of their weakness.

4. It is unnecessary to detail or repeat the negotiations which this article gave rise to; the remark is only introduced to show that it was an object of

* Vide the preceding pages of this Selection.

discussion, and that one principal cause whence the measures which have recently been adopted in Kattywar arose was the desire of the British Government to relieve itself from an engagement which, however consistent with justice and policy, was, nevertheless, under the general idea attached to the term Moolukgeeree, considered as repugnant to our habits and sentiments.

5. In the instructions of the Most Noble the Governor General in Council under date the 15th December 1802, relative to our growing connection with the Gaekwar State, the Supreme Government were at that early period induced to express their opinion that if an amicable arrangement could be made with the several Chieftains of the peninsula for the regular payment of their tribute, without requiring the periodical advance of a military force, an acceptable service would thereby be rendered to the state of the Gaekwar and the British interests in Guzerat.

6. The Court of Directors, also, in their letter to the Government of Bombay under date the 28th August 1804, expressed sentiments nearly similar in tendency; and the repeated instructions which I received from your Honorable Board on this subject caused me to keep constantly in view the means of effecting this desirable object.

7. There were, however, many other concurring circumstances that operated, in an equal or less degree, to render our interference in the affairs of Kattywar necessary and desirable.

8. The realisation of the annual tribute from the country without the necessity for the periodical advance of an army was an object of no less importance to the interests of the Gaekwar, than it was consistent with the policy of the Company.

9. By the accomplishment of this object, the Gaekwar Government looked forward to a very considerable reduction in its military establishment, and anticipated a valuable addition to its resources, from funds which had hitherto, in a great measure, been swallowed up in the enormous expense of collection. It is satisfactory, therefore, to remark the coincidence which so fortunately existed between the interests of the Gaekwar and the policy of the Company, and by which their united objects were so much facilitated.

10. Nor were humanity and the general interests of society less objects of consideration. The British Government contemplated with honest satisfaction the advantages which the Principalities and Petty States of Kattywar would derive from an arrangement that ameliorated the oppressive custom of *Moolukgeeree*.

11. This term, which literally signifies "seizure of country," is a misnomer, applied by the Murathas to the collection of the annual dues from their tributaries.

12. It is also called *Moolukgeeree*, or a "circuit of the country"; while the actual realisations are divided into a variety of heads. Among these is *Kundnee*, or "tribute"; *Nalbundee*, or "compensation for shoeing horses" whose shoes may be worn out; *Ghans Dhana*, or "hay and grain"; *Ghuneem Vera*, or

"collection for the Ghuneems," (*i. e.* plunderers or Murathas); *Turk Vera*, a collection by the Musulman Government; and *Babee Vera*, a collection by the Nuwab of Joonagur of the Babee family; with a variety of trifling articles, classed under the general head of *Kharajat* or *Kherriyut*,—*i. e.* "extraordinaries."

13. It is worthy of remark that the term Moolukgeeree, as far as it is applicable to this part of India, is applied principally to the revenues which are derived from the several Rajpoot Chieftains occupying the country extending from the mouths of the Indus towards Jodhpoor.

14. These princes have for centuries either maintained or regained their territories from the oppressions of the several dynasties which have reigned in Hindoostan; and no sovereignty yet established in this country has been sufficient to reduce them to subjection, or to obtain from the tract they inhabit a regular portion of the produce of the soil.

15. The uniform resistance which the Rajpoot States have exhibited to the encroachment of every foreign nation has saved them from entire subjection; and their obstinate opposition, sometimes co-operating with interest and intrigue, has caused temporary accommodations: the conquerors of Hindoostan have often found it more to their immediate advantage to accept a pecuniary compensation, instead of prosecuting a doubtful contest to extremity.

16. As these attempts were from time to time renewed, success was various in different situations; but where it fell short of absolute conquest or expulsion, it has ended in the regular and periodical enforcement of the revenue now called Moolukgeeree, which has for ages, in Guzerat at least, been considered as a constitutional and regular part of the sovereignty of the country.

17. Hence it will be observed that Moolukgeeree is, in fact, a military contribution, but permanent. It originated from the same source as right arising from conquest. It was originally imposed, continued, and enforced by power; it was always resisted when the parties were able to offer resistance; and from this cause its amount has ever been variable, and dependent on the power of coercion which the collector of the tribute might possess.

18. While, therefore, it has been the constant endeavour of one party to increase the demands, it has been the object of the other to diminish them. A Moolukgeeree army, therefore, seldom possessing power sufficient to subjugate a country, or reduce its fortresses, has carried on its operations against the open towns and villages. The season of harvest is always chosen for the period of action, as promoting not only the more ready acquiescence of the Chieftain to the demands made upon him, but as also affording the more ready means of subsistence to the troops.

19. In the collection of a revenue so fruitful in causes of dissension, generally realised by the most irregular of the troops, entrusted also to persons who are self-interested in the amount of the collections, it will be seen that numerous injuries and oppressions must fall upon the country.

20. My late excursion into Kattywar afforded me numerous opportunities of ascertaining, from their effects, the disorders which attend the progress of a Moolukgeeree army; and I was singularly fortunate in finding the Gaekwar troops under the command of a young man of discernment sufficient to lament these effects, and of candour enough to disclose his information, united with an earnest desire of preventing and terminating these disorders.

21. It will afford a curious, but barbarous picture, to detail the practice of Moolukgeeree, as it existed in Kattywar.

22. Although its origin is founded in violence and superior power, yet, in a series of years, certain rules and customs have obtained that have had considerable effect in regulating its practice.

23. I have already mentioned that the season of harvest is the usual period when this service is performed, and the army is then set in motion.

24. As it approaches the territory of the Chief from whom the tribute is due, it is his duty, if he meditate no opposition, to cause his Vukeel to meet it on the boundary of his territory, and his interest to cause a settlement to be effected as early as possible.

25. If a settlement is intended, the Hat Zalamnee bond, fully described in the Report on Jhalawar,* is executed by the Vukeel, which is received as an earnest on the part of the Chieftain to comply with every reasonable demand; and this secures his territory from every predatory act. The Hat Zalamnee bond is not, however, invariably taken; it is dispensed with where the sincerity of the parties in the adjustment can be depended on.

26. Among, however, the loosely disciplined troops of a Murattha army, a mere order would scarcely be sufficient to prevent marauding where transgression is not attended with severe and immediate punishment; and I have seen the transgression of the order meet with the most exemplary chastisement. In order to ensure protection to the villages, they are furnished, according to their magnitude, with one, two, or more horsemen, under the appellation of *Bhandars*. The literal meaning of this word is "rocket-bearers"; and these safeguards are thus called from being furnished from the advance guard, in which the rocket-bearers generally march; but the Bhandars, or safeguards, are now furnished indifferently from any part of the troops.

27. The supplies which the Bhandar is entitled, during his stay in the village, to receive, formed a very considerable tax upon the poor villagers, as they had to pay for the protection furnished, and to provide the Bhandar with grain for his horse, victuals for himself, tobacco, beetelnut, ghee, &c., and, sometimes, with furniture for his house. This abuse was so great, that some of the Bhoomias settled the actual amount to be furnished to the Bhandar by regular agreement, and paid a composition in money with a view to release themselves from these indefinite demands.

28. Should, however, no indication of an early settlement be afforded, the

* Vide Report dated the 7th October 1807, at page 93 of this Selection.

Pindarees are let loose, and the march of the army is then marked by every species of plunder and desolation.

29. In a country where wood is so scarce as it is in Kattywar, fuel becomes a valuable article, and, to supply this want, villages are stripped of their beams, their ploughs, and every utensil that can be converted into fuel, nothing being left but the bare mud or stone walls of the houses. Where this is not required for the service of the troops, the villages are wantonly fired and destroyed; and it has frequently happened that every village of a Talooka has been destroyed before its owner has condescended to enter into an adjustment.

30. These ravages have been so frequently repeated, and have become so familiar to the rude inhabitants of Kattywar, that it is not surprising if the insecurity of property should have rendered them indifferent about its improvement.

31. Some of the villages of Kattywar are, in consequence, a composition of the rudest hamlets that can be conceived, while a wall of mud or loose stones secures the inhabitants and cattle (almost the sole property of the villagers) from the nocturnal visits of Kattees and other robbers.

32. They have, in consequence, little to lose, and if the damage that was done was estimated at the ordinary valuation of property, its amount would be extremely small. Wealth and property, however, are relative terms; but by the destruction of the crops and habitations of the villagers they are reduced to absolute poverty.

33. These depredations on the part of the Murathas are directed principally against property—the persons of the villagers escape cruelty and oppression; and the state they are left in by the Murathas is comparative happiness to the barbarities they experience sometimes from the depredations of each other.

34. I have already, in my correspondence respecting Moolukgeeree, stated that this practice was not confined to the Murathas alone. It is practised by the Nuwab of Joonagur, and the collections which the Chieftains of Bhownuggur, Wudwan, and Nowanuggur make from their own Bhyad, or dependent Grassias, partake of the nature of Moolukgeeree, as they depend, in fact, more on their power to collect than on any right to a portion of the territorial produce. A perpetual conflict between a spirit of encroachment and of resistance perpetuates the evil in almost every Talooka in Kattywar.

35. The Nuwab of Joonagur seems to have a right of practising Moolukgeeree, equivalent to that claimed by the Murathas.

36. The independency of this Chieftain is nearly coeval with the establishment of the Muratha nation in Guzerat. It preceded the conquest of Ahmedabad by that people in the year Sumvut 1809 (A. D. 1753); and since the establishment of Joonagur as an independent State, the Chieftains have continued to exercise, on their own behalf, the duty which their predecessors formerly performed to the throne of Delhi, and have converted to their own benefit as many of the rights and advantages of that station as their power was able to command.

37. The rise of this Musulman independency existing in the centre of Kattywar is generally stated in my report on the settlement of Soruth;* but it may here be useful to mention that when Kumal-ood-deen Babee, otherwise called Juwan Murd Khan, surrendered Ahmedabad to Rugoonath Rao in the year 1809 Vikramajeet (A. D. 1753), the possessions then in the hands of that family were solemnly guaranteed to them by Mulharjee Holkar, Jyajee Sindia, Powar of Dhar, and others. At this time, Mohabut Khan Babee possessed Joonagur, Khan Dooran Khan Babee possessed Kaira, and Sirdar Mahomed Khan Balasinor, Kumal-ood-deen himself gettting Puttun, Beesanuggur, Burnuggur, and Semi Rhadunpoor.

38. The Moolukgeeree excursions of the Chieftains of Joonagur were not simply confined to the present limits of Soruth. The cause of their extension over the province of Jhalawar, and over the Honorable Company's districts of Dundooka, Ranpoor, and Gogo, which are situated within the Sirkar of Ahmedabad, has already been noticed; and they also extended into the districts of Hallar, Muchoo Kanta, &c.

39. It was during the progress of the detachment through part of Hallar, when I arrived at the village of Mejpoor, that I had an opportunity of ascertaining the revolting fact of two Patels of that village having been burnt alive by the Joonagur troops in the ruins of that place, only three months before. This was not the result of accident, but the deliberate act of men, to enforce payment of their demands.

40. The Honorable the Governor in Council will, therefore, discover a cause of gratification in the reflection that these enormities have been suppressed by the late arrangements in that country, which promise to open to the view of the distressed and harassed inhabitants that prospect of quiet and abundance incidental to public peace, tranquillity, and the natural fertility of the country.

41. While the evils above related are suffered, and inflicted under circumstances of opposition and resistance, it is but justice to mention that they are more frequently the result of the conduct of the Chieftains of the country than of the desire of the Moolukgeeree commander.

42. His principal object, which is also frequently his immediate interest, is to obtain a quick and speedy settlement of his demands; and he is always anxious to relieve himself from the expense of maintaining a Moolukgeeree force.

43. If, therefore, the Chieftain settles before the troops approach his Talooka, he is perfectly secure from any oppression; and Bhandars are supplied to every village in the route through his country.

44. Should resistance, however, as is frequently the case, be opposed, the evils of warfare already enumerated are resorted to, and the army of the Murathas being unequal to the reduction of fortresses, the open country suffers in consequence from the misconduct of its Chief.

* Vide Report dated 12th January 1808, at page 175 of this Selection.

45. During the season of Moolukgeeree, there is seldom any want of forage in this country; but the necessity for fuel still exists. In obtaining a supply of this article, however, some attention is paid to the convenience and circumstances of the inhabitants. If the open country and the dung of cattle should be insufficient to afford an ample supply, a circuit is made through the village, and any wood which may be outside the houses is carried off; but should this resource fail, the Bhoomia or Chieftain causes a village to be deserted, the materials of which are converted into fuel.

46. This is certainly a melancholy picture of the nature of the sovereignty heretofore exercised by the Gaekwar and Peshwa's Governments in Kattywar; but the Honorable the Governor in Council will be pleased to understand the universal satisfaction with which the orderly progress of the Honorable Company's troops was contemplated.

47. It is but justice to mention that the regularity of the English troops was successfully imitated by those of the Gaekwar, under the instructions and example of the Gaekwar commander, Wittul Rao Dewanjee. It is also pleasing to notice the cordial manner in which the duty was performed by the united detachment, and that, during the service, no instance of any capital excess came to my knowledge.

48. The effect of this conduct on the Bhoomias of Kattywar was proportionate. They now, for the first time probably, observed an army acting for the real moral purpose of its institution—the defence and protection of the poor and industrious against power and usurpation.

49. Previous to proceeding to recapitulate, in a general summary, the arrangements which have been effected under the Honorable Company's mediation in this hitherto distressed country, it may be useful to submit such remarks of a general nature as opportunity afforded me of collecting. I am perfectly sensible that these may be often erroneous, and frequently defective. They were the result of the few moments of leisure and observation which other avocations admitted; and I must entreat indulgence for the haste and want of order in which they are submitted to your consideration.

50. The Western Peninsula of Guzerat, which among the Murathas in this province is comprised under the general name of Kattywar, is to Europeans almost an unknown country, whether we consider its geographical divisions, historical detail, its revenue, strength, and resources, or the peculiar customs, habits, and manners of the extraordinary people who inhabit it.

51. I shall endeavour to consider the subject under each of these heads.

52. The accompanying map, for which I am indebted to the zeal of Lieutenant Pierce, of the artillery, will show the general geographical division of the country, and it, moreover, comprises the route of the detachment, ascertained by the actual survey of Captain Greenwood and Lieutenant Pierce; and as it may be found to afford a tolerably accurate idea of the extent and situation of the several independent chieftainships of the peninsula, it may prove a useful document for occasional reference in the course of the present letter.

53. Of the history of this country we are yet more ignorant than of its geography.

54. The history of the early ages of every country generally consists of disgusting details of quarrels, and of descriptions of inhumanity and barbarity, so that mankind has probably lost neither benefit nor instruction by the want of this information.

55. Were we also to contemplate the present state of Kattywar as one to which it had arrived in the progress of civilisation, we should have had still less to regret; but there is reason to suppose that Kattywar at one time enjoyed an envied state of civilisation and culture, and that its relapse into its present state of ignorance, barbarism, and devastation was progressive with the decline and downfall of its ancient princes.

56. Where few or no written records exist, to furnish information or satisfy curiosity, recourse is necessarily had to tradition and collateral circumstances. This is, in fact, the only guide to the early history of our own as well as other nations of Europe, and it was some time before the province of the Bards was occupied by a regular historian.

57. There still exist in this country two races of men, whose profession is similar to that of the Bards of Europe, and who continue to transmit to posterity the traditions of their ancestors, and the memory of honorable events. These are the tribes of Bhats and Charuns.

58. The history of these tribes, like that of the people which they celebrate, is lost in fable: they trace their origin, however, to a very ancient date, and I understand there is some mention of them both in the Mahabharat and Ramayamun.

59. The Bhats are not peculiar to Guzerat—they are found in various parts of India. From the similarity of name and occupation, and an exact coincidence in some of the leading traditions of their origin, as springing from the sweat of Mahadeo at his marriage with Parbuttee, an incarnation of the daughter of a Devata named Dukshprajaputtee, they are undoubtedly the same people as are described by Major Mackenzie in the "Annual Asiatic Register for 1804," under the denomination of Batta Rajas.

60. It is difficult to explain the etymology of the word *Bhat*, and the following, although the best procurable, are not wholly satisfactory:—*Bha*, in the Sanskrit language, signifies "a place of joy," and *Altum* is the verb "to go"; the compound, *Bhat*, may therefore mean an "attendant on joyful occasions," a "celebrator of festivity," a "poet." Others, again, derive it from *Bhat*, "the forehead," and *Alta*, "born" or "produced"; thus *Bhat* means "born from the forehead," in allusion to their being produced from the sweat exuding from the forehead of Mahadeo.

61. Their professions are various in Guzerat: they are bankers and cultivators, but not merchants; and among the Rajpoot Chieftainships they have acquired a very considerable share of power and influence.

62. The principal profession of the Bhats, however, is that of singing the

praises and keeping the pedigree and register of events in the families of their Jujmans, or Rajpoots who employ them.

63. This employ is hereditary, and certain families of Bhats claim, as the Wutun Weritee, or heritage, the employment of their particular patrons, or Jujmans.

64. In this respect their profession coincides with that of the Welsh Bards. Mr. Pennant, in his "Tour through Wales," says they were prohibited invading one another's province; they were respected and esteemed, and had certain fees and advantages; they were the oral historians of all past transactions; they related the great events of the State; "but what endeared them more than all the rest to the Welsh nobility was that of being most accomplished genealogists, and flattering their vanity in singing the deeds of an ancestry derived from the most distant period."

65. Notwithstanding this similarity in their customs, and even in their names, it may be deemed too presumptuous to suppose the Bards (or, as they are styled in a proclamation of Queen Elizabeth given by Mr. Pennant, the Barthes) could be the same people as the Bhats, Bharods, or Bharotes of this country.

66. A true Bhat ought to live by charity; and the amount he may receive in donation should be committed to the common stock of his own branch of the community.

67. During the rains they live with their families, and pursue the necessary labours of agriculture; but afterwards proceed on their annual visit to the several branches of their patrons' families.

68. This was also the case in Wales: they had the liberty of going three times a year through their patrons' territories, and once a year through the whole principality.

69. It is during these circuits that the Bhats receive their usual charity: they attend at weddings; and register the events, as well as all deaths, births, and remarkable occurrences, which have happened in their patrons' families since the preceding visit.

70. On these occasions they carry with them the Wuhee or Chopra, or family register, from which they amuse their patrons by a recitation of the pedigree of their family in a musical cadence.

71. This Wuhee is a record of authority, by which almost all disputes relative to division of property are decided. These are of course intricate where all the sons of a family in which polygamy is practised are entitled to a share. The Bhat who keeps this record is termed Wuheewancha, the reader or expounder of the book.

72. Every Rajpoot family and Grasia has his Wuheewancha, containing in detail his ancestry from the immediate founder of his separate branch, and upwards generally to the common stock, while the Wuheewancha of the Teelat or head of the family keeps the record of the lineal descendants.

73. Another extraordinary instance in the character of the Bhats is their

use as securities. It has been stated to me that Raja Todur Mull first introduced them as securities, and it is certain that a custom of such general and extensive use must have required a long time to obtain the authority and respect it now commands.

74. Bhat security is in common use in the revenue and judicial proceedings of Guzerat, from Dwarka to Surat; and it will be observed that it is almost the only species of security obtained from the Chieftains of Kattywar, either for the payment of their revenue or their behaviour.

75. Its efficacy exists less in the inviolability of a Bhat's person than in the point of honour which prevails among the Rajpoot Chieftains not to invalidate this security, and the dishonour, probably, as much as the criminality which would attend permitting a Bhat to spill his blood.

76. This act of the Bhat is termed *Tragga*, which means the infliction of a wound voluntarily; in Sanskrit *Tyaga*, "self-murder"; and is applied to all cases, from the simple spilling of his own blood to suicide, or the murder of a third person.

77. Tragga is performed indifferently by men or by women, and the person of the Bhat, his women or children, are indifferently the object of this barbarous act.

78. A melancholy instance of Tragga occurred during the time the detachment was encamped at Gootoo, and it exposes in a forcible degree an extraordinary feature of the barbarism into which Kattywar has relapsed.

79. The Jhareja Chieftain of Mallia had furnished a Bhat as his security, but failed in his engagement. The Bhat endeavoured to obtain his point by fasting, but without effect; and his character being now at stake, he resolved on the desperate expedient of putting himself to death.

80. From this, however, he was dissuaded by another Bhat, who insinuated that as others depended on his life, it would be better that he should die. An affecting debate took place between them, and at length the object of the sacrifice was changed to the youngest daughter of the original security.

81. The two men spent the night in fasting and prayer, and in the morning the little daughter, six years old, was brought out, and told she must die to save her father's honour.

82. It was from the mouth of the father that I heard the relation. He told the circumstances with that affection and regret which the tragedy was so well calculated to excite; but seemed to reflect with pride on the fortitude with which the infant submitted to a measure which was necessary for the preservation of her father's honour. She was led to a proper spot, where she voluntarily sat down, and adjusted her long hair, to prevent its interfering with the fatal stroke, which was given by the hands of her parent.

83. It is proper, however, to mention that this relation was publicly delivered before many other Bhats, and it excited no approbation. The wonderful emulation and fortitude, also, with which these children strive to become the victim, of which I have heard many remarkable instances, are

deserving of notice, as adding another extraordinary fact to the anomalies which occur in the history of mankind, and which display the superior force of habit and education over the strongest propensities of nature.

84. Other instances may be mentioned from the relation of verbal authorities, but these occurrences are extremely rare; and it is difficult, notwithstanding the prevalence of Bhat security, and its long practice, to trace many well authenticated instances of Tragga attended with loss of life.

85. Athough at first view the institution of Bhat security may be considered as an evidence of the extreme uncivilised state of the people, yet we cannot refuse our tribute of admiration to the person who invented the only means which has yet been discovered of preventing, with any degree of success, the turbulent propensities of the Grasias and Koolees.

86. It will readily occur to the Honorable the Governor in Council that no Government can be gratified with this extremity. The occurrence of the above act excited a general interest, accompanied with a just abhorrence at the dissolution of all the ties of nature and affection; and circular instructions were immediately issued, to direct that no Bhat should in future ever enforce his security by committing suicide or murder.

87. It must also be observed that no Bhat will become security for a person of whom he knows nothing; between the security and his principal there generally exists a bond of union, founded on experience of their mutual necessity to each other.

88. The Bhat derives his existence and means of support from the Chieftain who employs him; he generally has lands assigned him for this purpose, and always some advantage in every security deed he executes; and his intimate acquaintance with the resources and disposition of his principal enable him fully to ascertain the risk he may run. The Chieftain is aware that without the security of the Bhat he can make no settlement with the Government, and it is only by the observance of good faith in his contract that he can expect the aid of the Bhat.

89. The profession of the Charuns is similar in every respect to that of the Bhats as securities, but they differ in many other respects.

90. The Charuns trace their origin to a heavenly descent, and their antiquity is lost in fable; they are, however, of a low caste.

91. I do not find that this caste is known out of Kutch and Guzerat. They differ from the Bhats, in sometimes following a military life, and in trading; their persons, however, are equally sacred, and among the Kattees they are more respected.

92. This respect for their persons is of great service to them, as they are almost the only people who can trade in security in a country which pays little regard to property.

93. It also enables them to protect their property from the depredations of Kattees and robbers when they are settled in villages.

94. There are many villages in Kattywar inhabited solely by Charuns, who pay no revenue, but who solicit charity from every person of any rank that

passes their villages; there are also many families of Charuns living in other villages.

95. In almost every part of Kattywar are to be seen stones in the open places near the entry of the villages, which bear the appearance of tombstones.

96. These are called Pallias,* and are erected to commemorate any act of bravery or fortitude, or to preserve the memory of any accident in which a person may have lost his life.

97. Among these there are several of very ancient as well as modern dates, erected to perpetuate the memory of Charuns, both men and women, who have performed Tragga to prevent the carrying off or to recover the cattle of the village from the predatory Kattees, and generally with success.

98. The name of the party, the date, and the object, are expressed on an inscription on the Pallia, while a rude sculpture also denotes the way in which the Tragga was performed, which is generally done on horseback by the men, with a sword or spear, but, in the instances of women of that description, called Gulla Guntee, or running a Kuttar through the throat. There are several modes of Tragga, which are denominated, as above, from the way in which they are performed.

99. The upper margin of the stone is divided into two compartments, by that emblem of everything that is desirable—the vessel in which Kusoomba is made.

100. To the right or left of this, according to the season of the year, is placed the figure of the sun, and on the opposite side that of the moon, the position of the horns of which, either up or down, denotes whether the catastrophe took place on the Shoodh or Vud, the increase or decrease of that orb.

101. These details are probably trifling, and foreign to the purpose of this letter; but it may not be uninteresting to you to receive any remarks which may illustrate the manners, or throw any new light on the institutions of a people with whom we are so little acquainted.

102. Both Bhats and Charuns are Bards by profession, and it is from the traditions preserved by these people, and other corroborative circumstances, that I have chiefly derived such slight sketches of the history of this country as this letter contains.

103. From every traditional account that I procured, it would appear that the Babrias, the Aheers, and the Rebarees are the aborigines of the country.

104. No satisfactory etymological conjecture can be offered in respect to these names, unless the Sanskrit word *Ahairee*, signifying "hunting," should be thought to have any affinity to the practice of a tribe of people who are horse-breeders, shepherds, and hunters; but who have also of late years assumed the character of cultivators.

105. The want of any regular historian among the Hindoo writers obliges us to have recourse to the Musulman relations; but we must not expect much impartiality from a race of ignorant and bigoted conquerors, who equally

* *Pal*, a protection, guard, a boundary, a limit; *Pallia*, a memorial of protection, a landmark, &c.

despised the manners and religion of the inhabitants of the country they invaded.

106. The Mahomedan histories, however, enable us to trace a pretty generally correct outline of the state of these countries.

107. In the year A. H. 696 (A. D. 1296), the Rajpoot dynasty of princes who reigned over Guzerat, in Puttun, which was then the capital, was subverted by Sultan Ala-ood-deen Khilzee, and at that period the island of Perim was subject to the Gohel Rajpoots.

108. The settlement of the Gohels in this part of the country had preceded these events about eighty or ninety years, but the Choorasama tribes were at that time an ancient people, and date their settlement in Soruth about nineteen hundred years previous to the Mahomedan conquest of that country.

109. About six hundred years ago, also, we find the sovereignty of the Jetwa Rajpoots, who boast an establishment in the country of higher antiquity than the Choorasamas, extending over the present districts of Hallar and Muchoo Kanta, and who at that time held their capital at Ghoomlee,* a city, the ruins of which exhibit at the present day a melancholy contrast to the power, opulence, and dignity which the Jetwas once possessed.

110. The third dynasty was of the Wala tribe of Rajpoots, who possessed the sovereignty of the celebrated city of Dhank, the destruction of which under its ancient name of Moongeea Puttun is noticed in my report on the settlement of Hallar.†

111. Of either of these dynasties we know scarcely anything but their existence, and that from the extent of their territory and other indications they must have been wealthy, and have made very considerable progress in the arts of civilised life.

112. This last remark is proved from the inspection of the ruins of the city of Ghoomlee, which fell to the arms of Jam Bamuneea in the second invasion of the Jhareja Rajpoots about the year 1250 of the Christian era.

113. It is not my intention to proceed with a detail of the revolutions of each State,—such detached memoranda as relate to the internal concerns of the several States of Kattywar are generally comprised in my separate reports upon each division; my present object is to connect these detached observations in one point of view.

114. The Choorasama dynasty of Joonagur was overturned by Sultan Mahomed Begra of Guzerat, in the year of the Hijree 877 (A. D. 1476-77), and since that period the territory of Soruth has remained under a Mahomedan Government.‡

115. The other two dynasties were subdued by the Jharejas, who founded

* A Pallia inscription at Ghoomlee notices the death of a Jetwa Rajpoot in the wars of his country in Sumvut 1218 (A. D. 1162), or 646 years ago.

† Vide Report dated the 25th January 1808, at page 205 of this Selection.

‡ Vide Report on Soruth, dated the 12th January 1808, at page 175 of this Selection.

their own power on their ruins. It is probable that this conquest of the Jharejas was promoted by the revolutions in their own country, and, as they were gradually losing their dominions by the progress of the Mahomedans in the north, they endeavoured to indemnify themselves by new possessions towards the south.

116. Here it may not be unuseful briefly to advert to the supposed prohibition of the Hindoo lawgivers, against any of that nation crossing the Attock.

117. Captain Wilford, in his dissertation on Mount Caucasus (Asiatic Researches, Vol. VI. page 525), recites a text which is equally known in Guzerat, to prove the prohibition.

118. Sir William Jones's Sixth Anniversary Discourse on the Persians also alludes to this prohibitory law; but at the same time states, from a chain of ingenious reasoning, and the great similarity that prevailed between the language of the Zend and the Sanskrit, that an ancient Hindoo monarchy formerly existed in Persia.

119. The Hindoo religion, as it existed in Persia, would appear to have undergone two reformations, the first rejecting polytheism, but retaining a veneration for the sun, fire, &c.; the second reformation, by Zertusht, or Zoroaster, still retained this rite, but added the agency of genii and fairies.

120. From the emigration of the Hindoos arose the Hindoo monarchy of Ayodhya, but we may easily suppose that the nations which lie to the south of the conflux of the five rivers of the Punjaub might partake of the imperfect remnants of the ancient and reformed religion of the Persians, which have been still more corrupted by the Mahomedan conquest.

121. Accordingly, we find the Jharejas full of the pride of high birth and descent, but very indifferent in their mode of life; and eating indiscriminately with Musulmans and other castes, and, notwithstanding their pretensions to caste, extremely ignorant of every Hindoo ordinance.

122. The Kattees, a people purely wandering and pastoral, and, therefore, less affected by the change of more settled tribes, we find professing to this day their veneration for the sun, and, in their predatory excursions, employing other castes to use firearms.

123. The existence of Hindoos in Persia, however, is confirmed by historical evidence.

124. In the year of the Hijree 77 (corresponding with A. D. 696), we find that Abdulla, the son of Abubekr, levied an army in Seistan, and marched against Runtehl, the Raja of Cabool, who defeated the Mahomedan general. (Vide Ayeen Akberee, Vol. XI. page 169.)

125. By the same authority (page 119) we find that the Khalif Omar ineffectually attempted the conquest of Sind, and that it was not until the year 99 of the Hijree that Tatta fell to the arms of Mahomed's successors.

126. The conquest, however, appears to have been but temporary, as subsequent to that event the country was ruled by the Rajpoots of the tribe of

Soomah, who were succeeded by the Seemeh, as the translator of the Ayeen Akberee calls it, or by the Sund Khan dynasty, as it is written in the Tubakat Akberee, page 120,—"The tribe of Seemeh esteemed themselves of the stock of Jamshed, and took the name of Jam."

127. Jam Oonur, the same prince as is called Anwar in Mr. Gladwin's Translation, was the person who invaded and besieged Ghoomlee. Thus we have a series of direct evidence to prove the ancient establishment of the Rajpoots in the countries west of the Indus, and strong presumption to suppose a near affinity between the religion of the tribe inhabiting Guzerat and that of the ancient Persians.

128. I must ask your pardon for this digression; but I now return to the subject of the letter.

129. The detail of the conquest of Hallar under its modern boundary is already stated, and it therefore only remains to notice the Jhala Rajpoots of Jhalawar.

130. This tribe states the place of its original establishment to be Kutch, whence their ancestor Hirpal emigrated, and entered into the service of Sudraj Jaising.

131. This prince flourished about the year A. D. 1067, and signalised himself during a long reign of fifty years, by cultivating the arts of peace; and several of the most magnificent public works in Guzerat are of his foundation.

132. Among these is the city of Dubhoe, the city or Kusba of Seedpoor, and a beautiful tank at Veerumgaum, which is surrounded by a stone wall of ornamented carved work, which forms the curtain of communication between 365 pagodas sufficiently large for the devotions of an individual. The remains of this tank still exist, and most of the pagodas are in a perfect state, exhibiting no unpleasing monument of the progress of architecture and of royal munificence in that early age.

133. As the emigration of Hirpal from Kutch took place some time about the year 460 of the Hijree (A. D. 1067), it may be presumed that this was the departure of a military adventurer in search of a new and more profitable establishment, both Kutch and Sind being for the three hundred and fifty years preceding a constant scene of contention between the Moslems and the Jharejas or Jams, who probably drove the remains of the Jhalas before them as they effected their settlement in Kutch.

134. Jhala, the son of Hirpal, was the founder of the State of Jhalawar, which by a variety of revolutions is now subdivided into several petty principalities, held by his descendants the Jhala Rajpoots.

135. The preceding observations will, I believe, comprise a brief account of the several dynasties who have held the sovereignty in the country now known under the general name of Kattywar.

136. There are several other tribes of Rajpoots in the country, who occupy, however, but an inferior station; they do not interfere with the general outline

of historical information, and have not any peculiar custom claiming separate remark.

137. Nor will it be necessary, for the same reason, to repeat the few observations which have occasionally occurred respecting the other castes of this country, under the denomination of Koolumbees, Jhuts, Meeanas, Mhers, Mukranees, Borahs, Banians, and Nagur Brahmins. These are either common to other parts of India, or have been particularly referred to in the course of my separate reports.

138. There are, however, several detached observations relative to customs which are peculiar to Kattywar, and deserve to be recorded, as exhibiting a curious picture of the manners, superstitions, or barbarism of this country.

139. The singular and barbarous practice of female infanticide has already formed the subject of a distinct report ;* but there are others almost as barbarous and remarkable.

140. The practice of Suttee, or of a woman burning herself with her husband's corpse, is, as in other parts of India, very frequent in this country, and the act is commemorated by the erection of a Pallia, bearing a suitable inscription, and the figure of a woman's hand and arm.

141. This custom, however, is not peculiar to the widows or actual wives of any caste. In Jhalawar it is claimed chiefly as the privilege of the lowest castes, and among the Jharejas this proof of affection is claimed and practised by the Rakhelee, or mistress.

142. Another Hindoo anomaly of a more extraordinary nature is that of mothers burning with their children ; and this not unfrequently occurs.

143. I have also ascertained an instance of a husband burning with his wife, and the no less extraordinary fact of a woman burning without her husband ! This man, although he was not only a willing spectator, but an actual assistant at the ceremony, complained to me of the circumstance, not from feeling regret for his loss, but for the expense he was exposed to in his endeavours to procure another wife.

144. The remarkable custom that prevails among the Kattees, of the surviving widow of the elder brother becoming the wife of the young ones, in succession, deserves repetition, as disclosing another extraordinary custom among the people of Kattywar.

145. The equal division of property among the sons of a Rajpoot is another institution which prevails (with some little variation in respect to the portion of the elder son) throughout all Kattywar.

146. Among the Jhalas, the eldest son receives a portion double the value of the younger brethren ; among the Choorasamas the elder portion is one and a half.

* Dated the 15th March 1808, a copy of which is inserted in a subsequent part of this Selection.

147. This custom is commonly known in Europe under the denomination of "gavel kind."

148. From the banks of the Indus to the Mahee, opium is universally considered among all the Natives of the country as the emblem of hospitality, and the seal of friendship.

149. Opium is invariably offered to every stranger as the pledge of welcome, which it is neglectful to omit and impolite to refuse.

150. This narcotic drug is in universal use, and of so much importance as to give a distinct name to every utensil used in its culture, collection, manufacture, and consumption.

151. When ground with a certain portion of water, it is called Kusoomba,* a liquor more in request among the Rajpoots than spirits are among the lower classes in Europe.

152. The act of sipping this liquor from the hands of each other is the pledge of reconcilement of enmity and the oblivion of injury, and in such general use that the phrase "to drink Kusoomba" is equivalent to terminate a quarrel, or to conclude a peace.

153. Such are the people who inhabit the Western Peninsula of Guzerat, of whose history I have given a very obscure outline until their final settlement. Since this, they have remained in the same state of independence, although during a series of six hundred and fifty years, from the constant incursion of their Musulman conquerors, succeeded by those of the Murathas, as also from their intestine broils and commotions, considerably impaired and reduced.

154. In respect to the revenues of Kattywar, the several detached reports will have given a view of those derived by this Government for the years Sumvut 1863 and 1864 (A. D. 1806-07 and 1807-08); but I have now the honour to submit to the Honorable the Governor in Council a document of more general and extensive use and reference.

155. This is a tabular statistical account of the whole of the countries and principalities in the western peninsula, arranged under their respective divisions.

156. It exhibits, from the most accurate data procurable, the possessions of the several Chieftains and their respective Bhyad, the number of fortified places they possess, and the villages they enjoy.

157. The revenues derived by the Chieftains, the amount payable by them on account of tribute, the disposal of the surplus, and an estimate of the population, is also attempted to be distinguished by separate columns.

158. The compilation of this document has been assisted by persons whose habits and local acquaintance with the people and the country have greatly facilitated the acquirement of the necessary materials.

159. It may, therefore, be received as a tolerably accurate exhibition of

* Cumbha is also a plant (*Carthamus*).

the subjects which it professes to illustrate; but every account of this nature, however, must contain many errors and many inaccuracies, which are inseparable from the subject, and in a country like Kattywar, destitute of every internal police or domestic institution to facilitate inquiries of this nature, the difficulty is also much increased by the natural jealousy of the people.

160. The revenue which the Muratha Government derives from this country is stated in a distinct column, and is founded on the perpetual settlement recently made, amounting to Rs. 9,79,882-2-0, including the few places in Kattywar which were not settled at the period of my report on that division at the rate of the former year.

161. In this place a few remarks relative to the revenue may be useful.

162. The origin of this revenue, the mode of its realisation, and the general practice of Moolukgeeree, have been already stated.

163. During the struggles for power which took place in Guzerat subsequent to the invasion of the Murathas until the final conquest of Ahmedabad, the power of the Chieftains of Kattywar was sufficiently respectable to render them an object of consideration; but, with a degree of almost unaccountable blindness, they seem to have permitted that period to pass over without any attempt at a political confidence to recover and protect their independence, and confined their efforts merely to a participation in the general scenes of plunder and devastation which were so much encouraged by the distracted state of the country.

164. The idea of union among the Chieftains of Kattywar for the protection of their own rights against foreign usurpation or invasion seems never to have been conceived practicable: they have individually resisted, and have been separately reduced, and the exactions from a neighbouring principality appear to have been considered by the Bhoomias as a fortunate reduction of the power of a formidable rival.

165. It must also be remarked that the injuries which were sustained by the irruptions of the Murathas were transient, and the Bhoomias of Kattywar, with that indifference of futurity which is characteristic of all tribes that have not arrived at some advanced state of civilisation, forgot the devastation of the Muratha armies as they retired from the country.

166. It is a singular feature in the policy of the Murathas, in almost every country to which their arms have extended, that their sole object was money, or the creation of a revenue; and it was not until some time after experience had taught them the advantages which a permanent settlement would yield that their thoughts were turned to a more regular administration of the countries which their arms had subdued or overrun.

167. Their judicial and revenue regulations are to this day extremely circumscribed and imperfect, and their revenue system was more calculated for the speedy realisation of it than framed from any provident view to future increase.

168. The districts were generally farmed, and the revenues mortgaged or

anticipated, and the judicial power simply that of levying fines by the same hand by which the revenues were collected.

169. In Kattywar, however, the object was solely money: three or four thousand predatory horse, without guns or camp equipage, pursued their plundering march through the country, and adjusted the amount of their demands according to the ability of the party to comply, or their power to enforce.

170. This was the general tenor of the expeditions under Damajee Gaekwar.

171. A few instances of settlement which did occur in the country can scarcely be called exceptions to the general rule. The establishments which the Gaekwar obtained in the country are mentioned below, with their dates, as far as the same can be ascertained:—

Lathee, by Damajee, in the year Sumvut 1799 (A. D. 1742-43).

Amrelee, by ditto.

Seahnuggur, formerly called Marood, by Seajee Gaekwar, in Sumvut 1822 (A. D. 1765-66).

Than and Luktur, by Babajee, in Sumvut 1862 (A. D. 1805-06).

Korinar, an early settlement.

Bheemkota, by Babajee.

172. As the government of the country, however, became more settled, some little regularity began to be observed, and the Moolukgeeree of Kattywar came to be considered as an available and valuable addition to the income of the State.

173. The Moolukgeeree expeditions began to be undertaken with a certain number of Sebundee and foot soldiery, and assumed some features of regularity.

174. The person, however, who made the most considerable inroads upon the ancient practice was Sewram Guardee, who having conducted several bodies of troops into Kattywar at different times, his experience enabled him to ascertain with great certainty the ability of the country to bear a greater tribute than formerly, and which he also possessed the means to enforce.

175. The Moolukgeeree tribute was accordingly very considerably raised from its former standard by Sewram, and enforced with much cruelty and oppression, and devastation to the country.

176. The Moolukgeeree commanders in general have made it a rule not to recede from the demands of their predecessor, and so tenacious have they been of this principle, that if a place from any cause should have fallen into several years' arrears, settlement for two years at the former rate would be preferred to one of a more moderate standard embracing the settlement of the whole arrears.

177. It is equally a principle to increase the demand if possible; but the tenacity of the Bhoomias opposed a serious obstacle, and art has been called in to the assistance of force, and a long train of different heads of demand have successively been added, under the name of Kharajat or Kheriyut, or extra

demands. The invention of this has been imputed to Babajee Appajee, who by this means has also in some measure increased the Gaekwar revenue.

178. In this place it will be proper to take a short view of Babajee's Moolukgeeree progress.

179. Several causes, arising from the usurpation of the Arab Sebundee, the death of Govind Rao, the usurpation and deposition of Kanojee, and the war with Mulhar Rao, had contributed to prevent the despatch of the usual army into Kattywar; and their revenues, accordingly, were in arrears from the year Sumvut 1855 (A. D. 1798-99), inclusive.

180. To collect the large arrears which were due fell to the lot of Babajee, and he proceeded on this service shortly after the fall of Kuree in the year 1802.

181. During the intervening period the Chieftains of Kattywar had fortified themselves, and prepared for resistance, and the treasure which ought to have been appropriated in payment of their tribute was dissipated in various pursuits, particularly in the prosecution of their own dissensions. Their apprehensions were also further excited by conceiving that it was Babajee's determination to enforce the whole of his demands at once.

182. After suppressing the Dessoy of Patri, who was a partisan of Mulhar Rao's, Babajee entered Kattywar, and after a series of successful operations, in which he was engaged in hostilities with Mallia, Moorvee, Joonagur, Bhownuggur, and Wudwan, and suppressed a dangerous insurrection of Mulhar Rao, by taking that person and his son prisoners, he finally liquidated the whole arrears of the country, and established in it a system of more subordination and order than had ever been witnessed before.

183. It must, however, be admitted that Babajee's progress was attended with some excesses and severity, and where his demands were evaded, or rejected in the presumptuousness of strength and obstinacy, he resorted to the only means within his power of enforcing the rights and supremacy of his master.

184. Under his management, the roving propensities of the predatory were repressed and chastised, and we have often been indebted to his interposition for the recovery of various property plundered from the Company's territories.

185. When the Honorable Company's troops proceeded into Kattywar, it was necessary to keep the subject of all the preceding remarks in view, for it was evident that our object was liable to be misunderstood; that the hopes of some would be raised, the alarms of other excited, and the suspicions of all on the alert.

186. That so respectable a detachment of the Honorable Company's troops should ever enter into the country without some object of ambition, conquest, or emolument, was a case but little in the contemplation of the Chieftains of Kattywar.

187. The circular addresses to the Chieftains were hardly believed to be sincere; and some extraordinary and curious communications were the

result of the advance of the troops, and discovered the sentiments of the country.

188. It was most natural to suppose that our object was a Moolukgeeree circuit upon our own account, and I accordingly received some proposals, extolling the acquaintance of the parties with the arts of exaction, and the bravery of their troops, which would be exerted, without exposing those of the Company, for a participation in the spoils.

189. The Mallia Raja wished to turn the command of a passage over the Runn to account; and proposed a joint plundering excursion into Waghur, Kutch, and Sind.

190. It is needless to say these proposals met with the treatment they deserved; but they are curious exhibitions of the public sentiment.

191. Others, again, conceived our object was to supplant the rights of the Gaekwar Government, and these were prepared to offer the most lavish assurances of dependence on the Company, and exhibited some attempts to neglect the Gaekwar.

192. Some insidious attempts, also, were even made to raise our suspicions of the fidelity of the Gaekwar Government.

193. It was necessary to be prepared against these attempts, and discourage them on their first appearance. Their intention was insidious, and would have been productive of very serious consequences, that could flow from disunion of conduct and want of cordiality in the pursuit of an object of joint interest.

194. My endeavours were therefore directed to convince the Bhoomias that the Company's troops appeared in Kattywar as the allies of the Gaekwar, and that their object was to promote an ultimate arrangement of the country, under the Company's mediation, having in view the advantage of the Gaekwar State, and the permanent interests of the Bhoomias themselves.

195. Wittoba Dewanjee, the officer commanding the Gaekwar troops in Kattywar, is a man of ability. He completely comprehended the intentions of the Government, and fully appreciating the mode to be adopted in effecting these objects, entered with ardour and cordiality into all the details necessary for their execution.

196. As our motives began to be developed, the confidence of the Bhoomias revived, and the disinterested conduct of the Company's Government at Kundorna incontestably proved that they were not actuated by interest or ambition.

197. Under this view of the conduct of the Company's Government, it was natural for the weaker Bhoomias to regard it as a power capable of gratifying all their expectations.

198. In no part of the world does there exist a greater degree of tenacity in respect to personal rights and property than in Kattywar; and the claims of a party are transmitted through succeeding generations.

199. By the indefinite redress of injuries in Kattywar, where power has

ever been equivalent with right, some respectable principalities would be reduced to a single village, and some wholly annihilated, and the state of society not be in the least improved by the transfer.

200. It was impossible to encourage the chimerical or excessive expectations of the Bhoomias : the utmost that could be done, in general, was to provide for their security in future, and extend to them protection in time to come.

201. While, however, it was necessary that this general rule should be the guide of our conduct, every practicable opportunity was embraced of relieving distress, and extending protection where it could be done with convenience, advantage, and success. Several Bharwuteeas were in consequence reconciled to their families, and restored to their homes, and many oppressive acts restrained and prevented.

202. The oppression that some of the inferior Bhyad receive from their elder brethren, or more powerful neighbours, certainly renders them objects of pity and compassion.

203. The division of property among the sons is a fruitful source of discord and family dissension, and a very few generations where polygamy is practised is sufficient to produce a number of co-proprietors of one village or estate, whose individual shares are insufficient for subsistence. The favourable opportunity is not lost by the nearest or the most powerful Chieftain. The Bharwuteeas, or discontented brethren, and the predatory Kattees, are easily excited to depredations against a village, the intestine disorders of which deprive it of the means of defence.

204. These depredations are connived at and encouraged by the neighbouring Chief; the village in consequence either becomes waste, or throws itself under his protection for a maintenance and personal security ; a Thana is next introduced into the village, and the establishment of the Chieftain's authority is soon followed by a complete ejection of its original proprietors, who, in consequence, become Bharwuteeas, and discontented incendiaries.

205. From this description of the practices of one party, with the habits and disposition of the other, the Honorable the Governor in Council will perceive that there was some difficulty to be expected in reconciling the hopes, expectations, and wishes of the Bhoomias, with the interests of the Gaekwar Government, and to effect a permanent adjustment of the revenue of this State, perplexed, as it was, with so many subsidiary relations and arrangements.

206. There was also some difficulty in assuming a just standard for this revenue, which had hitherto been so fluctuating and undetermined.

207. It was evident that the Gaekwar Government had a just right to expect that our interference was not to diminish their revenue; on the contrary, under the intimate knowledge which the Honorable Company's Government possessed of their necessities, they were more inclined to hope for an increase under the influence of the Company's power.

208. The Bhoomias, on the other hand, were also induced to hope that the Company would protect them from excessive exaction, and, in fixing the permanent tribute of the country, would determine it by the standard of their ability to defray it with punctuality.

209. The most equitable mode of procedure, therefore, seemed to consist in preserving the Bhoomias from further exactions in future, and to moderate the demands of Government upon such of the Chieftains as might appear to be sufferers from over-exactions, or defalcation of their resources.

210. On this part of the subject, therefore, it only remains briefly to advert to the operation of this principle in the recent adjustment.

211. The underwritten is an abstract of the revenues for Sumvut 1863-64 (A. D. 1806-07-08), and of the perpetual assessment, which may be useful in understanding the subsequent remarks :—

Divisions.	Sumvut 1863 (A. D. 1806-07).			Sumvut 1864 (A. D. 1807-08).			Perpetual.		
	Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
Jhalawar............	2,97,741	0	0	2,67,433	0	0	2,67,992	2	0
Muchoo Kanta	50,000	0	0	50,000	0	0	60,000	0	0
Gohelwar	1,23,043	0	0	1,10,999	0	0	1,10,582	0	0
Burrada	30,257	0	0	30,002	0	0	30,002	0	0
Soruth	1,19,371	0	0	1,08,209	0	0	1,08,209	0	0
Kattywar	1,10,910	0	0	71,747	0	0	1,03,018	2	0
Hallar..............	3,35,513	0	0	2,94,052	2	0	3,00,078	2	0
Total......Rs.	10,66,835	0	0	9,32,442	2	0	9,79,882	2	0

212. According to the schedule which I had the honour to enclose in my letters of the 22nd of October 1802 and 22nd March 1803, the revenues derivable from Kattywar are stated at Rs. 9,47,540, being the amount of Sewram's collections for the year Sumvut 1854 (A. D. 1797-98).

213. The amount stated for the years Sumvut 1863 and 1864 respectively are Rs. 10,66,835 and Rs. 9,32,442-2-0, the permanent revenue being Rs. 9,79,882-2-0. It must also be observed that this amount includes the utmost revenues of those Talookas, which under their present distressed condition have been settled with for a revenue, increasing with the gradual progress of cultivation.

214. This naturally occasions the aggregate of the permanent revenue to appear of a larger amount than that which was levied for the year Sumvut 1864 (A. D. 1807-08).

215. The Honorable the Governor in Council will also observe that the revenues of Sumvut 1864 (A. D. 1807-08), which were realised during the recent expedition, and under our mediation, fall short of those of Sumvut 1863 (A. D. 1806-07) by the sum of Rs. 1,34,392-2-0, thus :—

1863	Rs.	10,66,835	0	0
1864		9,32,442	2	0
	Rs.	1,34,392	2	0

216. From a slight inspection of the schedules of the revenue settlements forming the enclosures to my separate reports, it will be observed that the cause of this difference arises from a small reduction having been granted to almost every Talookdar.

217. For this there were many reasons; the collections for A. D. 1806-07 had much exceeded even the heavy amount to which Sewram had raised the rental of the country.

218. This excess had been occasioned by the zeal of Wittul Rao Dewanjee, a young man whom Babajee had left in charge of his office in Kattywar during his absence at Baroda. With the natural emulation to prove himself worthy of the trust, he immediately adopted the principle of all his predecessors, and considered the increased amount of his collections the surest pledge of his ability and activity.

219. The Bhoomias had submitted to these exactions with reluctance, and this rate had not been sufficiently long established as a precedent to induce the people voluntarily to pay the same amount under the perpetual settlement.

220. Nor could the Gaekwar Government have expected to have realised that revenue in successive years, without recourse to coercion · and it was, therefore, not to be expected that a permanent engagement for that amount would be voluntarily executed.

221. The principal source of Babajee's progressive increase arose from the article of Kharajat, and some of the items under this head appeared objectionable.

222. The Gaekwar commander was also sensible that punctuality in the payment of the permanent revenue depended in a great measure on its being fixed at a rate avowedly within the ability of the Chieftains, and that there was considerable policy in annihilating every pretence or excuse which might arise from the plea of over-exaction or assessment.

223. Some pains, therefore, were taken in ascertaining the ability of the parties, and it was endeavoured that they should be settled as much as possible to the interests of the Bhoomias, without materially trenching upon the just dues of the Gaekwar.

224. The abatements, therefore, that were made, were principally if not wholly from the Kharajat, and the Bhoomias were gratified by seeing one of the most oppressive sources of exaction considerably ameliorated, and its future amount determined, under the mediation of the Company's Government.

225. It is now proper to advert to the military resources of Kattywar, both in a domestic and political point of view.

226. The preceding observations will have disclosed that the country is principally inhabited by tribes whose profession is arms: the Rajpoots, Jhuts, Kattees, Meeanas, and Mhers, are all soldiers; and even the villagers and cultivators, from the necessity of being in constant preparation against thieves and plunderers, pursue the labours of their fields with their bows, arrows, and spears stuck in their ploughs.

227. Independently, however, of the indigenous soldiery of the country, there are many troops of mercenaries employed among the principal Chieftains, who are generally composed of adventurers from the sea coast of Arabia, Mukran, and Sind.

228. These are the bravest and best armed, and the most formidable description of troops,—they compose, indeed, the only infantry in the country, unless the Mhers and Meeanas may be styled such; and generally comprise the principal part of the standing garrisons in the fortresses.

229. The general object of the strongholds in Kattywar seems to have had in view security against the sudden incursions of Kattees and other predatory bodies, rather than defence against troops provided with artillery. Some of the principal fortresses, such as Nowanuggur, Joonagur, Moorvee, Bhownuggur, and a few of the fortified places on the sea coast, are provided with considerable quantities of artillery, but they are deficient of the means of working it, and very imperfectly acquainted with its use.

230. The principal force of the country consists in horse; and almost every Grassia, however inferior in rank, is mounted on his horse or mare.

231. The latter are generally preferred, not only from being more quiet and manageable, but from their not neighing—a very essential qualification for cavalry whose exploits consist in surprising, with secrecy and silence, the droves of cattle of the surrounding country.

232. Generally speaking, Kattywar is an exceeding plain and open country, extremely favourable, both from its soil and pasture, for the breed of horses, and the operations of cavalry.

233. In those places where the depredations of the Jhuts and Kattees are much apprehended, a few tall trees are preserved near the village, or a lofty tower erected in the centre, in which a man keeps watch, and gives timely notice of the approach of horsemen by beating a tom-tom or small drum.

234. A very considerable number of the horses of this country are annually bought for the service of the powers of India, which are exported through Malwa, from which source, also, is a considerable portion of the Madras cavalry supplied.

235. Were the several Chieftains of Kattywar united under a Chief of vigour to control their dissensions, and of ability sufficient to direct their combined resources to a single object, Kattywar would be able to produce a numerous army; but under the jealousy and mutual mistrust which divide the

country, the force that could be assembled within the dominions of any Chief would be very small.

236. In fact the Nuwab of Joonagur, and the Rajas of Nowanuggur and Bhownuggur, are the only Chieftains who possess an army, or a body of troops expressly entertained for military service and offensive operations.

237. The natural fertility of the country is an inexhaustible mine of wealth. The soil is generally rich beyond conception, and the produce extremely abundant—in Hallar and Muchoo Kanta proverbially so.

238. Notwithstanding the vast tracts uncultivated, it still raises more than is sufficient for its internal consumption, and great quantities of grain and cotton from the country are exported.

239. It appears equally favourable for receiving any other description of culture which the people may deem proper to follow.

240. It also produces all its own arms (except firearms), which are swords, shields, spears, and bows and arrows. Moorvee, Nowanuggur, and Kutch are celebrated for peculiar excellence in the manufacture of steel; nor is the country destitute of other manufactures: coarse cottons are fabricated for internal consumption, and also compose an article of export.

241. Kattywar also possesses many excellent seaports, and its principal towns possess some men of wealth and property.

242. The vicinity of this country to Sind and Kutch also renders it an object of interest. Horses, draught and carriage cattle, grain, provisions, iron, and artificers are all found in Kattywar.

243. Under the vigorous government of men possessing power and ability, the Western Peninsula of Guzerat is capable of being raised to a very considerable degree of importance in the political scale of India, of which, under its present state of uncivilisation and barbarism, it may not on first consideration appear susceptible.

244. I have thus endeavoured to place in a general point of view the detached observations which I conceived illustrative of the manners and institutions of the people of Kattywar, and to explain the nature of the connection of the Murathas with that country.

245. Many of these remarks may appear trivial, and many will be found equally applicable to other tribes or nations similarly situated and divided.

246. It matters but little whether the period of barbarism precedes or follows the era of civilisation; its effects are generally the same. In both states we find several petty princes and chieftains contending for superiority, and endeavouring to establish it on the ruins of each other.

247. These revolutions are invariably attended by crimes, assassinations, and wars, disgusting for their virulence, deceit, and cruelty, and remarkable for nothing but their indecision, and the weakness of the parties that conduct them.

248. The termination of these disorders has generally been effected by the

ascendancy of superior power, which has either subdued the turbulent, or reconciled contending interests, and directed the consolidated power and propensities to objects of public benefit or ambition.

249. Previous to considering how far the ascendancy which the Gaekwar possesses is capable of effecting, under the auspices of the Company's Government, a similar reform among the Chieftains of Kattywar, it may be useful to advert to the tenor of the engagements which have been concluded under the mediation and guarantee of the Honorable Company.

250. The objects of these engagements are simple. They guarantee to the Gaekwar Government the punctual payment of the tribute which has been determined under our mediation. The Chieftains of the country are bound to refrain from depredation, and those mutual aggressions and acts of violence which formerly kept the country in a state of warfare and devastation.

251. The Petty States on the sea coast are also bound to relinquish piracy, and have given up the right to wrecks that may happen within their jurisdiction.

252. The Jhareja and Jetwa Rajpoots have also solemnly abrogated the inhuman practice of female infanticide.

253. In return for these concessions, we have guaranteed their country from oppression, and relieved it from the injuries it sustained from the annual circuit of the Moolukgeeree army.

254. It must also be observed, that these engagements have completely changed the nature of the connection between the Gaekwar Government and the Chieftains of Kattywar.

255. The rights which the Gaekwar Government possess in Kattywar are not, as formerly, the mere superiority arising from more powerful resources. These rights are now solemnly and formally recognised by the voluntary acts of the Chieftains of that country themselves, and rest upon the same basis as those engagements which connect more civilised States with each other.

256. This is an advantage, in the most complete sense of the term, which no Government preceding that of the Gaekwar has yet been able to obtain, and must be considered as one very considerable step towards the amelioration and improvement of the Gaekwar affairs.

257. The foregoing observations briefly comprise the tenor of the engagements which have been concluded in Kattywar, and by the observance of which the several advantages which are expected from our interference, as detailed in the course of this letter, are to be realised.

258. It is not, however, to be expected that forms of engagement, which in the most civilised periods of human history have ever been found defective, should acquire a greater force and permanency among the uncivilised Chieftains of Kattywar than among other States.

259. Their simple accession to the instruments they have signed must not be accepted as a guarantee for their performance, under circumstances where

interest, natural restlessness, or opportunity, may combine to permit the breach of their engagements to be practised with impunity.

260. If, however, the Chieftains of Kattywar are as fully convinced of the Company's determination to enforce the observance of the contracted engagements as they are of their ability to punish deviation therefrom, it may reasonably be presumed that the agreements executed in Kattywar will be observed with punctuality and good faith.

261. It is certainly an object of very considerable importance to the Company's Government to prevent as far as possible the turbulent propensities of the inhabitants, or the ambition of the Chiefs, ever exposing the Company to the disagreeable alternative of supporting by actual coercion the permanency of these contracts, which the Chieftains have bound themselves to fulfil.

262. The surest mode to avoid this necessity is to place this object under the constant vigilance and active inspection of a person qualified by previous habits and local acquaintance, and possessing facility for colloquial intercourse.

263. A further mode of preserving and ensuring the execution of engagements which have been executed in Kattywar is to be found in the paramount superiority of the Gaekwar Government, which affords the right and the means, and probably the duty, of controlling the turbulent, of protecting the weak, and of preserving the general peace and tranquillity of the country.

264. It is an established part of the Raj-ool-moolk, or common law of the country, that during the time the army of the Gaekwar is in the field, all military operations must cease among the Bhoomias; and probably the most happy period that the inhabitants enjoy is actually that in which the Moolukgeeree army is making its ordinary circuit, and its object is solely that of collection, whose oppressions are stated to be less formidable than those which are experienced from the licentious conduct of their own countrymen.

265. In order, however, to ensure permanency to engagements, and to confirm to the Gaekwar Government that ascendancy on which so many advantages depend, it will be advisable to station within the boundaries of the country a body of troops composed of a party of Gaekwar horse, and one battalion of the subsidiary troops.

266. This arrangement, also, the Honorable the Governor in Council will observe, is in full consistence with the plan originally proposed, for having certain bodies of moveable troops continually in readiness, and stationed in convenient parts, where they may be able to co-operate in the general defence of Guzerat from external attack, as well as in the preservation of internal tranquillity.

267. With this arrangement, which appears to me to embrace every object and measure necessary to ensure to Kattywar the advantages intended under

the mediation and interference of the Company's Government, we may hope that the era of considerable amelioration and improvement is not either very remote or improbable, and I may conclude this letter with a general expression of hope that the interference of the Honorable Company's Government in the affairs of Kattywar will be the means of extending to the society of that country a greater proportion of happiness, comfort, and security, than has yet been experienced for a series of many years.

I have the honour to be, &c.

(Signed) A. WALKER,
Resident.

Baroda, 15*th May* 1808.

APPENDIX

TO

THE FOREGOING REPORT,

DATED 15TH MAY 1808.

General Table of the Districts and Divisions of the Western Peninsula of Guzerat, exhibiting Number of Fortifications, Ghurees, and

NAMES OF DISTRICTS.	Names of Proprietors and Chieftains.	Amount of Produce of Revenue.	Distribution.		
			Internal Expenses.	Moolukgeeree Jummabundee.	Inferior Bhyad or Sharers.
JHALLAWAR.		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
Limree............	Jhalla Huree Sing ..	2,50,000 0 0	30,000 0 0	51,931 0 0	43,000 0 0
Bhyad........	Sundry persons	1,00,000 0 0	15,000 0 0	19,927 0 0	12,000 0 0
Wudwan..........	Jhalum Sing	1,25,000 0 0	20,000 0 0	28,831 0 0	16,000 0 0
Bhyad........	Sundry persons	40,000 0 0	6,500 0 0	12,516 2 0	3,500 0 0
Drangdra..........	Amer Sing..........	1,75,000 0 0	20,000 0 0	48,909 0 0	53,000 0 0
Wankaneer	Chunder Sing........	85,000 0 0	12,000 0 0	18,809 0 0	12,000 0 0
Saela	Wukmat Sing	50,000 0 0	6,000 0 0	18,782 0 0	5,000 0 0
Moolee........	Pirmar Rumabhoy....	40,000 0 0	5,000 0 0	8,908 0 0	11,000 0 0
Choora........	Jhalla Hutta Sing....	20,000 0 0	4,000 0 0	8,853 0 0	2,500 0 0
Bujana........	Jhut Sujajee	30,000 0 0	5,000 0 0	8,115 0 0	7,000 0 0
Luktur........	Jhalla Puttajee	25,000 0 0	3,000 0 0	7,502 0 0	10,000 0 0
Kesria........	Jhalla Amerjee	300 0 0	300 0 0	....	....
Bunnode......	Mulik Laka..........	7,000 0 0	700 0 0	2,108 0 0	1,300 0 0
Patri	Wukutsing Dessoy....	40,000 0 0	6,000 0 0	5,501 0 0	11,500 0 0
Jinjwarra......	Peethoojee..........	35,000 0 0	6,000 0 0	12,000 0 0	7,000 0 0
Dussura	Latta & Mulik Meea ..	42,000 0 0	7,000 0 0	15,000 0 0	7,000 0 0
	Total....	10,64,300 0 0	1,46,200 0 0	2,67,992 2 0	2,01,800 0 0

under each, the several Talookas, their Chieftains, the Produce, Revenue, and Disbursements, Villages, Inhabitants, Military Force, &c.

Sebundee Expenses.	Proprietor's Revenue or Income.	Villages. Inhabited.	Villages. Waste.	Villages. Total.	Fortified Places.	Ghurees, or Places with four Towers.	Number of Inhabitants.	Number of Ploughs.	Sebundee. Foot.	Sebundee. Horse.	Number of Horses kept by each Talooka.	Remarks.
Rs. q. r.	Rs. q. r.											
40,000 0 0	67,000 0 0	110	..	110	2	1	20,000	50,000	400	200	200	The Limree Raja out of his own income pays Rs. 18,069 Jumma to the Company for the villages in Dundooka and Ranpoor.
12,000 0 0	41,073 0 0	70	..	70	..	1	6,000	2,000	400	125	125	
25,000 0 0	33,000 0 0	40	..	40	3	1	7,000	2,500	300	150	150	Pays Rs. 2,169 to the Company from his income for villages in Ranpoor.
5,000 0 0	12,483 2 0	70	..	70	..	..	4,000	1,500	200	100	150	A small reduction has taken place in one or two of the Bhyad.
30,000 0 0	23,091 0 0	65	.	65	3	2	10,000	6,000	250	200	175	
18,000 0 0	24,191 0 0	50	..	50	1	2	6,000	3,000	200	150	100	
10,000 0 0	10,000 0 0	20	..	20	2	..	3,000	1,300	25	25	75	Pays Rs. 218 Jumma to the Company's Purguna Ranpoor.
3,500 0 0	11,592 0 0	16	..	16	..	..	4,000	1,500	25	100	75	A small reduction also took place on this revenue.
1,500 0 0	3,147 0 0	12	..	12	1	..	2,200	100	25	10	25	
2,000 0 0	7,885 0 0	21	..	21	..	..	4,000	1,600	10	10	150	This Jumma is also put down at its corrected amount.
....	4,498 0 0	24	..	24	..	..	2,000	1,000	..	..	40	Ascertained since the report of Jhalawar.
....	....	..	..	..	.	..	..	..	..	..	..	
....	2,892 0 0	3	..	3	..	1	700	300	..	..	15	
6,000 0 0	10,999 0 0	12	..	12	1	..	5,000	1,500	125	50	25	The Jummabundee of this place was formerly estimated; it is now ascertained.
....	10,000 0 0	12	..	12	..	1	2,000	1,000	..	..	75	
....	13,000 0 0	20	..	20	..	1	3,500	1,200	..	..	25	
1,53,000 0 0	2,74,851 2 0	545	..	545	13	10	79,400	74,500	1960	1120	1405	

Names of Districts.	Names of Proprietors and Chieftains.	Amount of Produce of Revenue.	Distribution.		
			Internal Expenses.	Moolukgeeree Jummabundee.	Inferior Bhyad or Sharers.
		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
MUCHOO KANTA.					
Moorvee	Jhareja Jehajee	2,50,000 0 0	30,000 0 0	60,000 0 0	30,000 0 0
Mallia............	Jhareja Dosajee	40,000 0 0	3,000 0 0	....	3,000 0 0
	Total....	2,90,000 0 0	33,000 0 0	60,000 0 0	33,000 0 0
GOHELWAR.					
Bhownuggur	Rawul Wukut Sing ..	7,00,000 0 0	1,00,000 0 0	74,500 0 0	1,50,000 0 0
Palitana	Rawul Oonurjee......	35,000 0 0	3,000 0 0	7,500 0 0	8,000 0 0
Lathee............	Gohel Soor Sing......	8,000 0 0	500 0 0	A horse.	2,000 0 0
Bhyad........	Sundry persons	20,700 0 0	1,875 0 0	7,499 2 0	3,495 0 0
Dewanee	Dhanajee	10,500 0 0	800 0 0	5,915 2 0	1,921 2 0
Wulla	Rawul Meghajee	22,000 0 0	2,000 0 0	7,132 0 0	6,000 0 0
Bhyad	Sundry persons	3,200 0 0	300 0 0	1,539 0 0	623 0 0
Dhata	Surweya Hallajee	30,000 0 0	2,000 0 0	4,739 0 0	10,000 0 0
Puchanee..........	Rawul Jessajee	5,300 0 0	378 0 0	1,757 0 0	1,263 0 0
	Total....	8,34,700 0 0	1,10,853 0 0	1,10,582 0 0	1,83,302 2 0
BURRADA.					
Poorbunder	Rana Surtaunjee, and Kooer Hallajee	1,40,000 0 0	25,000 0 0	30,002 0 0	15,000 0 0
SORUTH.					
Joonagur	Nuwab Ahmed Khan Babee	5,50,000 0 0	93,000 0 0	75,655 0 0	50,000 0 0
Bantwa............	Mookhtiar Khan	50,000 0 0	5,000 0 0	32,002 0 0	5,000 0 0
Amrapoor	Futteh Khan	3,500 0 0	200 0 0	552 0 0	800 0 0
	Total....	6,03,500 0 0	98,200 0 0	1,08,209 0 0	55,800 0 0
HALLAR.					
Nowanuggur	Jam Jessajee	12,00,000 0 0	2,00,000 0 0	1,05,148 0 0	1,25,000 0 0
	Carried over	12,00,000 0 0	2,00,000 0 0	1,05,148 0 0	1,25,000 0 0

Sebundee Expenses.	Proprietor's Revenue or Income.	Villages. Inhabited.	Villages. Waste.	Villages. Total.	Fortified Places.	Ghurees, or Places with four Towers.	Number of Inhabitants.	Number of Ploughs.	Sebundee. Foot.	Sebundee. Horse.	Number of Horses kept by each Talooka.	Remarks.
Rs. q. r.	Rs. q. r.											
40,000 0 0	90,000 0 0	125	..	..	2	3	24,000	10,000	125	200	..	
4,000 0 0	30,000 0 0	12	..	..	1	..	3,000	1,000	50	50	..	
44,000 0 0	1,20,000 0 0	137	..	..	3	3	27,000	11,000	175	250	..	
1,70,000 0 0	2,05,500 0 0	614	..	..	4	5	50,000	15,000	1000	1000	..	And three Bunders or ports.
7,000 0 0	950 0 0	40	..	..	1	1	2,500	1,000	150	50	..	
3,000 0 0	2,000 0 0	4	..	..	..	1	2,000	250	75	50	..	
2,750 0 0	5,080 2 0	17	..	..	1	..	3,175	750	57	17	..	
770 0 0	109 0 0	7	..	..	.	..	1,500	520	7	3	..	
4,000 0 0	2,868 0 0	32	..	..	1	..	2,000	500	50	50	..	
338 0 0	400 0 0	3	..	..	.	..	400	150	3	..	..	
7,000 0 0	6,261 0 0	20	..	..	..	1	3,500	800	25	15	..	
454 0 0	1,448 0 0	7	..	..	.	..	680	215	10	..	..	
1,95,312 0 0	2,34,150 2 0	744	..	..	7	8	65,755	19,185	1377	1185	..	
30,000 0 0	39,998 0 0	80	..	..	2	11	15,000	3,000	300	100	..	
2,50,000 0 0	81,345 0 0	500	..	..	19	15	50,000	7,000	2500	1000	..	Five Bunders.
5,000 0 0	2,998 0 0	45	..	..	1	5	8,000	2,000	200	100	..	Mangarole is included in the Joonagur Talooka; Babriawar is too wild to put down any detail; Jafferabad is included.
500 0 0	1,448 0 0	1	..	..	..	1	400	100	8	8	..	
2,55,500 0 0	85,791 0 0	546	..	..	20	21	58,400	9,100	2708	1108	..	
4,00,000 0 0	3,69,852 0 0	550	..	..	5	12	75,000	20,000	3500	1500	..	Three bunders; Surufdur and Hurreena are included in the statement of Nowanuggur.
4,00,000 0 0	3,69,852 0 0	550	..	..	5	12	75,000	20,000	3500	1500	..	

Names of Districts.	Names of Proprietors and Chieftains.	Amount of Produce of Revenue.	Distribution. Internal Expenses.	Moolukgeeree Jummabundee.	Inferior Bhyad or Sharers.
		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
	Brought over..	12,00,000 0 0	2,00,000 0 0	1,05,148 0 0	1,25,000 0 0
Nowanuggur Bhyad..	Sundry persons	32,000 0 0	4,000 0 0	6,661 2 0	10,000 0 0
Ballumba Joria	Khawas Sugaram	75,000 0 0	7,000 0 0	11,607 0 0	5,000 0 0
Amrun	Kerjee.............	30,000 0 0	4,000 0 0	2,404 0 0	4,000 0 0
Dherol	Jhareja Boput Sing ..	25,000 0 0	4,000 0 0	5,346 0 0	8,000 0 0
Kursura	Jhareja Hoteejee	16,500 0 0	1,500 0 0	2,554 0 0	4,000 0 0
Drappa............	Suttu Sing..........	15,000 0 0	2,000 0 0	4,001 0 0	4,000 0 0
Rajeit Sirdhar......	Runmuljee..........	90,000 0 0	9,000 0 0	20,503 0 0	15,000 0 0
Bhyad........	Sundry persons	38,250 0 0	3,125 0 0	6,702 0 0	11,100 0 0
Gondul	Dosajee	4,00,000 0 0	45,000 0 0	1,15,005 0 0	70,000 0 0
Bhyad........	......	12,000 0 0	2,000 0 0	3,684 0 0	2,000 0 0
Kotra Sunganee	Jhareja Hoteejee	30,000 0 0	4,000 0 0	11,003 0 0	4,000 0 0
Bhyad........	......	11,000 0 0	600 0 0	1,505 0 0	2,700 0 0
Rajpoor	Jhareja Meroojee	17,000 0 0	2,000 0 0	3,955 0 0	2,500 0 0
	Total....	19,91,750 0 0	2,88,225 0 0	3,00,078 2 0	2,67,300 0 0
KATTYWAR.					
Talooka Bhadelee....	Kachur Bhana	3,000 0 0	300 0 0	601 2 0	......
Kareeonch	Kachur Deva........	2,600 0 0	200 0 0	1,447 0 0	......
Kumbala	Kachur Wadsoor......	2,500 0 0	300 0 0	538 2 0	400 0 0
Hutheeson and villages......	Ditto ditto	3,600 0 0	225. 0 0	1,256 0 0	550 0 0
Bervaleh	Kachur Sooreh	3,000 0 0	200 0 0	1,093 0 0	300 0 0
Moodooka	Kachur Wadsoor	5,000 0 0	250 0 0	2,101 0 0	500 0 0
Sunaleh	Kachur Bhana	500 0 0	50 0 0	150 0 0	100 0 0
Babra	Valla Abhel	9,000 0 0	500 0 0	3,500 0 0	1,500 0 0
Kootra........ Koopanoo......	Valla Peetot	12,000 0 0	500 0 0	5,236 0 0	1,300 0 0
Sanathelee	Valla Raneh	4,500 0 0	200 0 0	1,527 0 0	700 0 0
Dudvaneh .... Summundee.... Aleh, &c.......	Valla Rama, &c......	6,450 0 0	500 0 0	1,913 0 0	975 0 0
Bhadela	Kachur Jetta........	9,000 0 0	500 0 0	1,626 2 0	873 2 0
Ulkoat........	Kachur Joita........	8,000 0 0	500 0 0	2,149 2 0	1,000 0 0
Alug.......... Dhurdhanee....	Valla Bhoaka, &c...	14,150 0 0	850 0 0	5,891 0 0	1,573 0 0
Buksara	Valla Hurson........	7,000 0 0	500 0 0	2,996 0 0	1,200 0 0
Vandpanea	Valla Panek	3,000 0 0	300 0 0	1,001 0 0	....
Jetpoor	Valla Jaita, &c.......	65,000 0 0	5,000 0 0	38,253 0 0	4,000 0 0
Chetul........	Ditto	6,500 0 0	500 0 0	2,102 0 0	801 0 0
Village of Chetul....	Ditto	24,500 0 0	1,525 0 0	13,510 2 0	2,281 2 0
	Carried over..	1,89,300 0 0	12,900 0 0	86,892 2 0	18,154 0 0

Sebundee Expenses.	Proprietor's Revenue or Income.	Villages.			Fortified Places.	Ghurees, or Places with four Towers.	Number of Inhabitants.	Number of Ploughs.	Sebundee.		Number of Horses kept by each Talooka.	Remarks.
		Inhabited.	Waste.	Total.					Foot.	Horse.		
Rs. q. r.	Rs. q. r.											
4,00,000 0 0	3,69,852 0 0	550	.	..	5	12	75,000	20,000	3500	1500	..	
2,200 0 0	9,138 2 0	22	..	..	1	2	2,910	1,255	45	20	..	
30,000 0 0	21,393 0 0	21	..	..	1	1	6,500	2,000	300	150	..	
10,000 0 0	9,596 0 0	15	..	..	1	..	3,000	1,000	75	75	..	One Bunder.
5,000 0 0	2,654 0 0	24	..	..	..	1	4,000	700	60	40	..	
4,000 0 0	4,446 0 0	12	..	..	1	..	1,800	500	40	50	..	
1,000 0 0	3,999 0 0	6		..	1	..	1,800	800	20	..	..	
16,500 0 0	28,997 0 0	53	..	..	2	..	8,000	2,450	125	70	..	
3,450 0 0	13,873 0 0	39	.	..	..	2	3,950	1,735	58	..	..	
70,000 0 0	99,995 0 0	60	..	..	2	8	5,000	7,000	900	600	..	
2,000 0 0	2,316 0 0	8	..	..	..	1	2,400	300	25	50	..	
7,000 0 0	3,997 0 0	15	.	..	1	..	3,000	500	100	50	..	
2,500 0 0	3,695 0 0	5	..	..	..	2	750	275	33	10	..	
3,000 0 0	5,545 0 0	6	..	..	1	..	1,200	400	30	20	..	
5,56,650 0 0	5,79,496 2 0	836	.	..	16	29	1,19,310	38,915	5311	2635	..	
1,000 0 0	1,098 2 0	6	..	6	.	1	700	150	..	10	25	
800 0 0	153 0 0	3	3	6	..	..	400	100	25	8	15	
700 0 0	561 2 0	3	1	4	..	..	300	100	2	3	20	
575 0 0	994 0 0	5	..	5	..	..	285	130	12	5	6	
1,000 0 0	407 0 0	5	..	5	.	..	400	125	15	10	10	
1,200 0 0	949 0 0	8	..	8	..	..	500	250	2	15	25	
100 0 0	100 0 0	1	..	1	.	..	40	20	..	2	1	
1,650 0 0	1,850 0 0	8	4	12	..	1	1,000	200	5	15	75	
2,264 0 0	2,700 0 0	12	..	12	..	1	1,500	500	10	15	15	
1,000 0 0	1,073 0 0	5	5	10	.	1	800	200	10	5	25	
1,057 0 0	2,005 0 0	4	2	6	..	1	620	260	20	..	19	
4,000 0 0	2,000 0 0	12	..	12	1	1	1,300	350	25	25	25	
2,350 2 0	2,000 0 0	1	.	1	1	..	400	150	5	15	10	
1,695 0 0	4,141 0 0	10	9	19	.	4	1,280	635	36	..	139	
445 0 0	1,859 0 0	4	8	12	..	..	400	200	20	..	25	
700 0 0	999 0 0	5	5	10	.	..	400	150	14	..	15	
8,750 0 0	8,997 0 0	50	.	50	1	..	7,000	1,800	200	50	300	
1,898 0 0	1,200 0 0	1	..	1	.	..	700	250	25	25	100	
3,567 2 0	3,615 2 0	16	..	16	.	..	2,430	950	83	117	114	
34,752 0 0	36,702 2 0	159	37	196	3	10	20,455	6,520	509	320	974	

Names of Districts.	Names of Proprietors and Chieftains.	Amount of Produce of Revenue.	Distribution. Internal Expenses.	Moolukgeeree Jummabundee.	Inferior Bhyad or Sharers.
		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.
	Brought over..	1,89,300 0 0	12,900 0 0	86,892 2 0	18,154 0 0
Talooka of Belkan ..	Valla Ooghur........	8,000 0 0	300 0 0	3,544 0 0	500 0 0
Jhusdun	Kachur Wadsoor	24,000 0 0	2,000 0 0	3,610 0 0	4,390 0 0
Village of Jhusdun ..	Kachur Bhana, &c. ..	5,900 0 0	400 0 0	1,323 0 0	1,175 0 0
Anundpoor	Kachur Abhel	3,500 0 0	500 0 0	202 0 0	900 0 0
Talooka of Mehwassa.	Kachur Panud	1,600 0 0	100 0 0	437 0 0	250 0 0
Sunoosara	Kachur Vara........	1,200 0 0	100 0 0	282 0 0	200 0 0
Hudmuttia	Kachur Wagha	1,100 0 0	100 0 0	151 0 0	200 0 0
Ajmeer........	Kachur Manooseea ..	800 0 0	75 0 0	175 0 0	100 0 0
Bheernora	Kachur Naga	1,700 0 0	150 0 0	201 0 0	....
Chowbaree	Kachur Rama	500 0 0	100 0 0	201 0 0	99 0 0
Choteela	Kachur Davul	2,000 0 0	200 0 0	700 0 0	....
Mattir Tamba ..	Kachur Gunga	1,200 0 0	200 0 0	300 0 0	200 0 0
Dhantulpoor ..	Kachur Godhad	10,000 0 0	1,200 0 0	1,700 0 0	1,500 0 0
Soodhamra	Kachur Sadool	9,000 0 0	1,000 0 0	1,700 0 0	2,000 0 0
Palliad........	Kachur Rama	8,000 0 0	1,000 0 0	800 0 0	2,700 0 0
Sejukpoor	Kachur Sapoor	3,500 0 0	500 0 0	800 0 0	500 0 0
	Total....	2,71,300 0 0	20,825 0 0	1,03,018 2 0	32,767 2 0
ABSTRACT.					
Jhalawar	......	10,64,300 0 0	1,46,200 0 0	2,67,992 2 0	2,01,800 0 0
Muchoo Kanta......	......	2,90,000 0 0	33,000 0 0	60,000 0 0	33,000 0 0
Gohelwar..........	......	8,34,700 0 0	1,10,853 0 0	1,10,582 0 0	1,83,302 2 0
Burrada	......	1,40,000 0 0	25,000 0 0	30,002 0 0	15,000 0 0
Soruth............	......	6,03,500 0 0	98,200 0 0	1,68,209 0 0	55,800 0 0
Hallar	......	19,91,750 0 0	2,88,225 0 0	3,00,078 2 0	2,67,300 0 0
Kattywar..........	......	2,71,300 0 0	20,825 0 0	1,03,018 2 0	32,767 0 0
	Grand Total....	51,95,550 0 0	7,22,303 0 0	9,79,882 2 0	7,88,969 2 0

Note.—The column of "Number of Inhabitants" expresses merely the number of families, or ing five individuals to each family, there will be a population of about 1,975,900 souls.

The Moolukgeeree revenue, as now settled at Rs. 9,79,882-2-0, will not exactly agree with the which have since been adjusted, and some places have had a further abatement. The difference,

Sebundee Expenses.	Proprietor's Revenue or Income.	Villages. Inhabited.	Villages. Waste.	Villages. Total.	Fortified Places.	Ghurees, or Places with four Towers.	Number of Inhabitants.	Number of Ploughs.	Sebundee. Foot.	Sebundee. Horse.	Number of Horses kept by each Talooka.	Remarks.
Rs. q. r.	Rs. q. r.											
34,752 0 0	36,702 2 0	159	37	196	3	10	20,455	6,520	509	320	974	
1,156 0 0	2,500 0 0	12	..	12	..	1	600	300	25	10	40	
5,000 0 0	9,000 0 0	24	..	24	..	1	3,000	1,000	50	100	150	
731 0 0	2,271 0 0	6	..	6	..	..	710	260	22	..	43	
298 0 0	1,600 0 0	9	3	12	..	1	500	125	4	..	20	
163 0 0	650 0 0	3	..	3	..	..	175	80	2	..	10	
118 0 0	500 0 0	2	..	2	..	..	200	50	2	..	7	
149 0 0	500 0 0	2	..	2	.	..	125	50	2	..	7	
150 0 0	300 0 0	1	1	2	..	..	100	40	2	..	5	
600 0 0	749 0 0	4	1	5	..	1	200	75	10	15	25	
....	100 0 0	1	2	3	..	..	100	25	..	..	25	
100 0 0	1,000 0 0	4	8	12	..	1	400	75	..	..	50	
....	500 0 0	1	..	1	..	..	200	40	..	..	50	
2,500 0 0	3,100 0 0	11	..	11	1	..	1,200	700	25	25	100	
1,300 0 0	3,000 0 0	10	..	10	..	..	1,500	500	15	10	100	
....	3,500 0 0	5	..	5	..	..	500	200	..	..	40	
200 0 0	1,500 0 0	2	..	2	..	..	350	125	4	..	25	
47,217 0 0	67,472 2 0	256	52	308	4	15	30,315	10,165	672	480	1671	

1,53,000 0 0	2,74,851 2 0	545	..	545	13	10	79,400	74,500	1960	1120	1405
44,000 0 0	1,20,000 0 0	137	..	137	3	3	27,000	11,000	175	250	..
1,95,312 0 0	2,34,150 2 0	744	..	744	7	8	65,755	19,185	1377	1185	..
30,000 0 0	39,998 0 0	80	..	80	2	11	15,000	3,000	300	100	..
2,55,500 0 0	85,791 0 0	546	..	546	20	21	58,400	9,100	2708	1108	..
5,56,650 0 0	5,79,496 2 0	836	..	836	16	29	1,10,310	38,915	5311	2635	..
47,217 0 0	67,472 2 0	256	52	308	4	15	30,315	10,165	672	480	1671
12,81,679 0 0	14,01,760 0 0	3144	52	3196	65	97	3,05,180	1,65,865	12,508	6878	3076

heads of families; it is consequently exclusive of brethren living together, women, and children. Allow-

statements separately forwarded in the reports on each division. A few places remained unsettled however, in either way, will not exceed a few hundred rupees.

(Signed) A. WALKER,
Resident.

TRANSFER FROM THE GAEKWAR STATE TO THE BRITISH GOVERNMENT

OF THE

ANNUAL TRIBUTE PAYABLE BY THE THAKOOR OF BHOWNUGGUR;

NEGOTIATED IN THE YEAR 1808 BY

LIEUTENANT COLONEL A. WALKER,

RESIDENT AT BARODA.

TRANSFER OF THE BHOWNUGGUR TRIBUTE TO THE BRITISH GOVERNMENT.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To the Honorable JONATHAN DUNCAN, Governor in Council, Bombay.

Dated 30*th April* 1808.

HONORABLE SIR,—In my letter of the 12th December last, reporting the settlement of Gohelwar,* I intimated my intention to submit, in a separate address, a few observations relative to the transfer of the Gaekwar revenue of Bhownuggur to the entire possession of the Honorable Company.

2. The several advantages which this revenue possesses over every other cession of the Gaekwar or Peshwa, in being realised without expense, and in consolidating in the Company's hands the several dependent claims of the Peshwa, the Gaekwar, and the Nuwab of Surat, over Bhownuggur, have already been set forth and admitted in various letters wherein this subject has been agitated. The general superintendency which the Company have acquired over the Raja as a tributary, and the control of a valuable and extensive line of sea coast, afford both the right and the means of regulating the conduct of the Raja in every affair that bears relation to foreigners, or is inconsistent with our policy..

3. This does not, however, convey any right on our part to interfere in the internal concerns of the Bhownuggur territory.

4. In this respect the Chieftain of Bhownuggur still retains every right he previously possessed undiminished by the transfer of his tribute to the Company.

5. These rights consist in the exercise of every species of authority within his own territories, either of a revenue, fiscal, or judicial nature; and are limited only by his general obedience to the superior Government as a tributary, but more precisely by the Fuel Zamin engagements, already noticed in my letter of the 12th December.*

6. In my letter of the 19th June 1807, I stated that the revenues of Bhownuggur were to be received in completion of the Honorable Company's Jaydad, at such a valuation as they might ultimately be settled at through the arrangements then pending for the affairs of Kattywar.

* Vide pages 149 to 164 of this Selection.

7. The revenues of Bhownuggur, as settled by the above adjustment, were Rs. 74,500, which sum, since the commencement of the current Murgsal 1864 (A. D. 1807-08), is realised by the Company on account of "Anundrao Gaekwar, on account of subsidy subsequent to the cession of territorial revenue."

8. It was an object of some consequence, in fixing the instalments at which this revenue was to be paid, to accommodate the Raja as much as possible, so as to ensure the utmost possible punctuality in the payment, and relieve him from the heavy charge of Beaj and Manootee. On the other hand, it was equally desirable that the whole of the Kists should be realised within the year of account. The periods noticed below appearing equally convenient for both these objects, I trust they may receive the approbation of Government :—

1st Kist, 2nd Magh Shoodh, or December........Rs.	24,834
2nd ditto, 2nd Poush Shoodh, or January........	24,833
3rd ditto, 2nd Magh Shoodh, or February........	24,833
Total....Rs.	74,500

9. The small deduction from the above amount of Rs. 250, annually payable to the Desaee, is the usual gratification or Desaee Dustooree to this officer, for his assistance in settling the annual revenue.

10. The sum originally settled for this Dustoor was Rs. 500, for which the Desaee possesses a Sunud from the Gaekwar Government; but reference to the Furnavees' office having shown that the actual receipts were only Rs. 250, I would respectfully recommend a Sunud to that effect to be issued in the name of the Honorable Company.

11. It will be proper, however, to notice that this small sum can scarcely be deemed a deduction from the Company's revenue of Rs. 74,500, as the gain by the difference of exchange so fully covers it. The amount of the gain this year on the remittance to Baroda is Rs. 5,199-1-47, making the total of realised revenue amount to Rs. 79,699-1-47.

12. I embrace this opportunity of submitting to the consideration of the Honorable the Governor in Council a request from the Raja of Bhownuggur, to be relieved from the security of a Bhat, which, in compliance with the general system, he gave for his revenue.

13. The Bhownuggur Raja's pursuits are so much of a mercantile nature, that greater punctuality in his payments may be expected from a sense of his own interest than from any terror of a Bhat's influence.

14. I would therefore respectfully suggest that the Bhat's obligations be cancelled, and the Bhownuggur Raja be permitted to execute in his own name a bond for ten years, which it will be proper to address to the Honorable Company, instead of the Gaekwar.

I have the honour to be, &c.

(Signed) A. WALKER,

Resident.

Baroda, 30*th April* 1808.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Chief Secretary to Government, Bombay.

Dated 11*th July* 1808.

SIR,—With reference to my letter of the 30th April last, reporting on the transfer of the revenue of Bhownuggur, I beg to submit to the consideration of the Honorable the Governor in Council the accompanying translated extracts of letters from the Chieftain of that place to his Agent at Baroda.

2. It may be proper to repeat that the engagements and security from this Chieftain were executed in the name of the Gaekwar; the subsequent transfer to the Company renders it desirable that the engagements should be remade in their name; and, by making the Bhownuggur Raja personally responsible, we more directly ensure, by the Honorable Company's influence, the punctual discharge of his revenue.

I have the honour to be, &c.
(Signed) A. WALKER,
Resident.

Baroda, 11*th July* 1808.

Translated Extract of a Letter from RAWUL WUKUT SING *and* KOOER WUJEE SING *to* DAJEEBA, *dated Chuitru Shoodh* 11*th, Sumvut* 1804 (7*th April A. D.* 1808).

I have paid the third Kist, amounting to Rs. 24,833-1-0, to Mulhar Rao Huree, whose receipt for the sum is now enclosed to you. I have taken from him my two letters.

Oomajee Bharote conducts himself in a very unbecoming manner; and as I shall always regularly pay the amount of my tribute according to justice, and without trouble, in like manner to others, I do not see the necessity of having any Bhat to interfere in this concern.

(A true extract)
(Signature illegible) Translator.

Translate of a Letter from RAWUL WUKUT SING *and* WUJEE SING *to* DAJEEBA, *dated Chuitru Vud* 1*st, Sumvut* 1864 (11*th April A. D.* 1808).

After compliments.—I have received your express letter. I have sent you by express the amount of the third Kist, which will have arrived.

You will have understood my wishes respecting Oomajee Bharote, and by any means I beg you will remove this man, as he is daily making disturbance.

Now he demands Rs. 10 per day, saying he will not receive Rs. 5; therefore remove this Oomajee, and place in his room Nuthoo.

(True copy of the translation)
(Signature illegible) Translator.

From F. WARDEN, Esq., Chief Secretary to Government, Bombay,
To Lieutenant Colonel A. WALKER, Resident at Baroda.

Dated 23*rd July* 1808.

SIR,—I have the honour to acknowledge the receipt of your despatches under date the 30th of April and the 11th instant, and to inform you that the Honorable the Governor in Council, concurring in your recommendation that a Sunud be issued in the name of the Honorable Company for the Desaee Dustoor of Rs. 250 per annum, as chargeable on the Bhownuggur ceded tribute of Rs. 74,500, you are authorised to issue the Sunud accordingly, and to forward a copy of it, and an attested translation, to the Presidency.

The Honorable the Governor in Council, moreover, acquiesces in your further suggestion to relieve the Chieftain of Bhownuggur from the security of a Bhat; and, in the reliance placed on his future punctuality in the regular payment to the Honorable Company of his annual tribute, as transferred from the Gaekwar State to the Honorable Company, to permit that Chieftain to execute in his own name a bond for ten years to the Honorable Company's Government, with a clause rendering the same renewable, as intended to operate in perpetuity between the parties.

You are further desired to prepare and cause to be executed the Sunud in question, and to forward the original, as executed by the Bhownuggur Chieftain and his son, to the Presidency, with an attested translation, signing, for their satisfaction, a counterpart, which you are to deliver to them.

I have the honour to be, &c.

(Signed) F. WARDEN,
Chief Secretary.

Bombay Castle, 23*rd July* 1808.

From Lieutenant Colonel A. WALKER, Resident at Baroda,
To F. WARDEN, Esq., Chief Secretary to Government, Bombay.

Dated 13*th November* 1808.

SIR,—I have the honour to report the execution of the instructions of the Honorable the Governor in Council, conveyed in your letter of the 23rd July last.

2. The accompanying paper is the original deed of the Bhownuggur Raja and his son Wukut Sing, binding themselves, their heirs and successors, to make good annually to the Honorable Company the sum of Rs. 74,500, the amount of their demands upon this Chieftain, ceded by the Gaekwar Government. This engagement is accompanied by a translate, and, it will be observed, is renewable at the expiration of ten years from the year Sumvut 1865 (A. D. 1808-09), inclusive.

3. I have also the honour to forward a copy of the Purwana which it is

usual to execute to the Chieftains on their revenue settlements, but drawn out conformably to the relative situations of the Honorable Company and the Bhownuggur Raja, and containing the usual assurances of support and protection.

4. The Enclosure No. 3 is a copy of the Sunud which I have, in conformity to your instructions, delivered to the Desaee for his Dustooree or customary allowance of Rs. 250 per annum.

5. The Enclosure No. 4 is a copy and translate of the Chor Chitee or authority of the Gaekwar Government, addressed to the Bhownuggur Raja, directing that his future revenue be paid to the Honorable Company, to whom it is transferred.

6. The original bonds executed by the Bhownuggur Raja are in the Gaekwar Duftur in Kattywar, but they have been directed to be sent to Baroda, when they will be delivered to the Raja's agents. I trust that these measures will meet the approval of the Honorable the Governor in Council.

I have the honour to be, &c.

(Signed) A. WALKER,

Baroda, 13th November 1808. Resident.

Paper to Lieutenant Colonel A. WALKER, *Resident at Baroda on behalf of the Honorable Company, by* RAWUL WUKUT SING *and* KOOER WUJEE SING, *of the Talooka of Bhownuggur.*

A bond executed to the Sirkar of the Maharaja Anundrao Gaekwar Sena Khas Khel Sumshere Bahadoor, by which, through the medium, and on the security of Bharote Omar Jugroop, we became bound to make good the yearly dues of our Talooka, amounting to Rs. 74,500 (Kharajat inclusive), at Baroda, for the period of ten years ; and by a separate agreement from us, we also engaged for the perpetual payment of the same.

Now the said revenue of Rs. 74,500 being transferred from the Sirkar of Anundrao Gaekwar to the Honorable Company, I do hereby bind myself, and my heirs and successors, from generation to generation, to make good to them or their assignees in each year as follows :—

1 Kist, Magh Shoodh (December) ....Rs.	24,834
1 Do., Poush (January)	24,833
1 Do., Magh (February)..............................	24,833
Total....Rs.	74,500

The said instalments being to be paid in the currency of Surat.

This engagement is renewable at the expiration of ten years from the year Sumvut 1865 (A. D. 1808-09), inclusive ; and according to the terms of this engagement I do promise to abide, for myself, my heirs and successors, so long as my present possessions may remain with me, the said Rs. 74,500 being in

full of all Moolukgeeree demands whatever on my Talooka, either from the Peshwa's or Gaekwar's Government; and in case I do not pay at the stated periods of instalments, I do promise to pay at a rate of interest one per cent. per month.

The above is truth,
RAWUL WUKUT SING.

Purwana to the RAJA OF BHOWNUGGUR.

Purwana from Lieutenant Colonel A. Walker, in behalf of the Honorable Company, to Rawul Wukut Sing of Bhownuggur, and Kooer Wujee Sing; to wit,—

Having under date the 2nd Kartik Shoodh, Sumvut 1864 (1st November, A. D. 1807), executed an agreement to the Sirkar, binding yourself to pay to the Honorable Company the annual amount of your Jummabundee, and Kharajat, and which engagement is renewable in ten years from 1865 (A. D. 1808-09), inclusive: therefore pursue the cultivation of your district with confidence, and pay your Jummabundee and Kharajat, according to your bond, as the Kists become due, being for the following districts:—

1, Oomrala Loaleeana.
2, Talookas Mowha and Bhanver.
3, Ditto Dehore.
4, Ditto Tulloja, &c.
5, Moujé Julalpoor, Madwa, Dhussa, Lathee.
6, Talooka Ajmere.
7, Ditto Waughnuggur.
8, Moujé Nellee Gondrun, Assoder, Sheladee, Amba, &c. belonging to Kharapat.
9, Talookas Gurada and Bhemadad.
10, Moujé Rajoola.
11, Talookas Samber and Koondulla.
12, Ditto Gonedaloo.

Should in any year any real distress occur, in that year the Sirkar will consider the same. You have afforded perpetual Fuel Zamin, according to which perform your engagement, and be assured of receiving in all just cases the protection of Government.

Neither the Peshwa's nor Gaekwar's Government will afford any molestation in respect to the above Jummabundee, and should they so do, the Company will answer the same.

(Signed) A. WALKER,
Resident.

Sunud to the DESAEE OF GOGO *for his Desaee Dustooree on the Revenue of Bhownuggur.*

To the Collector or other person in behalf of the Honorable Company, appointed to receive the revenue due to the Honorable Company from the Raja of Bhownuggur.

By virtue of a power vested in me by the Honorable the Governor in Council of Bombay, I hereby renew and confirm the Sunud of the Gaekwar Government dated 1st Falgoon Vud, Sumvut 1841 (A. D. 1784-85), to Wagjee Govindjee, for the sum of Rs. 250 annually, payable from the said revenue of Bhownuggur, the said persons continuing their duties to the Sirkar in the Desaeegeeree of the Talookas of Rawul Wukut Sing.

A copy of this Sunud will be taken by the authority aforesaid, returning the original to the owner.

Done at Baroda, 22*nd August A. D.* 1808 (*corresponding with the* 1*st Bhadrupud Shoodh, Sumvut* 1864).

(Signed) A. WALKER,
Resident.

SHREE MALSAKANT.

Sicca.

Translation of a Letter from the Sirkar of ROWASHREE ANUNDRAO GAEKWAR SENA KHAS KHEL SUMSHERE BAHADOOR, *to the Zumindars of the Talooka of Bhownuggur,* RAWUL WUKUT SING, *and* KOOER WUJEE SING.

To wit,—The whole of your Talooka Chookatee, connected with the Moolukgeeree, the monies of which from the year of Sumvut 1865, Sun Teesa Myatain (A. D. 1808-09), have been appropriated for ever to the Honorable English Company, in behalf of the dues of the Jaydad of the subsidised battalions; and whereas the whole of this money, including Kharajat, does amount to Rs. 74,500, the same you will yearly make good to that Sirkar, not requiring further advice.

Done Sumvut 1865, 5*th Kartik Shoodh* (3*rd of the month of Ramzan, or English date of* 24*th October A. D.* 1808).

Moortub Sood.

(True copies of the translations)
(Signed) F. D. BALLANTINE,
Translator.

From F. Warden, Esq., Chief Secretary to Government, Bombay,
To Lieutenant Colonel A. Walker, Resident at Baroda.

Dated 21st November 1808.

Sir,—I have the honour to acknowledge the receipt of your letter dated the 13th of this month, and to inform you that the deed mentioned in its 2nd paragraph has been deposited in the Treasury, as usual.

I take this occasion to inform you that the Honorable the Governor in Council has no objection to any part of the documents transmitted in your letter now acknowledged, provided no part of the Rs. 74,500 thus rendered receivable in perpetuity by the Honorable Company from the Chieftain of Bhownuggur includes any proportion of the Gaekwar's former claims on him that are divisible with the Peshwa ; which it is necessary to have clearly ascertained and reported on, from a dubious expression in the said deed, whereby that Chieftain and his son have stipulated that the amount in question is to be in lieu of all Moolukgeeree demands on them from either the Gaekwar or the Peshwa.

I have the honour to be, &c.

(Signed) F. Warden,
Chief Secretary.

Bombay Castle, 21st November 1808.

From Lieutenant Colonel A. Walker, Resident at Baroda,
To F. Warden, Esq., Chief Secretary to Government, Bombay.

Dated 7th December 1808.

Sir,—I have the honour to acknowledge the receipt of your letter of the 21st ultimo, and in reply to which I request you would have the goodness to inform the Honorable the Governor in Council that all the rights, either of the Peshwa or the Gaekwar, over the Raja of Bhownuggur, are now concentrated in the Honorable Company, in virtue of the Treaty of Bassein, and of the recent cession of the Gaekwar Moolukgeeree demands on that Chieftain.

2. It may, therefore, only be necessary to observe, that the tribute of Rs. 74,500 does not include any part of the Gaekwar's former claims on Bhownuggur that are divisible with the Peshwa, the expression adverted to in the bond being introduced merely to protect the Bhownuggur Chieftain from any eventual irregular demands which the Peshwa's army from Ahmedabad might in any future circuit be tempted to exact, to the consequent detriment of that tribute which the Company's Government now derives from the Bhownuggur Talooka.

I have the honour to be, &c.

(Signed) A. Walker,
Resident.

Baroda, 7th December 1808.